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THE MISSIONARY HERALD

JUNE, 1883.

VOLUME LXXIX.

NUMBER 6.



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THE
MISSIONARY HERALD.

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SECRETARIES CLARK and Alden, of the Prudential Committee, with Mr. Torrey, reached Constantinople, May 5. The Secretaries, on their way thither, visited San Sebastian and Zaragoza, in Spain, also Smyrna and Manisa, meeting missionaries and native preachers. There is a prospect of a large and important meeting of the Western Turkey Mission, commencing the 15th inst. We learn that Rev. Dr. Chapin, of the Deputation appointed by the Special Committee of the Board, went to Bonn to meet Professor Mead, but we are not informed as to the plans of that Deputation for the further prosecution of their inquiries.

EIGHT MONTHS. — The receipts from donations during the eight months of the fiscal year ending May 1, 1883, amount to \$242,636.60. Of this, \$13,943.31 is "additional to regular contributions." During these months last year the donations were \$213,050.03. There has been a great falling off in receipts from legacies. In the first eight months of last year, the legacies amounted to \$75,653.71; this year they amount to only \$48,651.51. The total of donations, "specials," and legacies for the eight months is \$291,288.11, against \$288,703.74 last year. It was thought at the annual meeting at Portland, that to the regular contributions a "special addition" of at least \$50,000 might be counted upon, and that appropriations for the year might be made with that expectation. Not quite \$14,000 towards this "special \$50,000" have yet been received. The total receipts into the treasury to May 1, would be less than last year by \$11,358.94, were it not for what has come as "special."

In the Annual Report of the Evangelical Alliance of Japan, for 1882, just received, ninety-three churches are reported, ninety-one being connected with various missions, and two being classed as "Independent Native Churches." Of the eighteen churches connected with the American Board's Mission, thirteen are in the column of "Wholly self-supporting"; that is, as a note explains, "churches paying the full salary of a pastor and all other expenses." There are no churches connected with any other mission reported in this column. We notice also in the column of "Total contributions of native churches for all church purposes," which foots up 12,064 *yen*, that nearly one half of the amount (5,825 *yen*) is credited to the churches connected with the mission of our own Board. As they constitute but one fifth of the whole number of churches, their record in this matter is very gratifying.

AMONG the "Letters from the Missions" will be found further accounts of the work of grace, at Samokov, Bulgaria, as well as reports of revivals at Choonkoosh, Eastern Turkey; Tungcho, China; and Amahlongwa, South Africa. At the time of going to press, no further tidings have reached us from Adana, probably on account of the pressure of labor coming upon the few helpers there. Good news has been received of quickened religious interest at Bitlis, in Eastern Turkey. The work commenced during the Week of Prayer, when several prominent members of the church, who had been suspended, gave evidence of repentance and humility. The new converts are chiefly from the High School and the Girls' School, the pupils coming, for the most part, from the villages. Mr. Knapp, who sends the account, says that he is holding daily personal conversation with some of these scholars, of whom from forty to fifty attend the Sabbath evening prayer meetings, nearly half of them taking part in the service. Prayer meetings in the three wards of the city are well attended, and the Sabbath congregation numbers nearly four hundred.

IN reference to the proposed pilgrimage of Kessub Chunder Sen around the world, the *Indian Witness* wisely says: "We sincerely hope that Christians may so far preserve their self-respect as not to make feeble attempts, as was done during his visit to England, to interpret his words in favor of their religion, and put both him and themselves in a false position. He can do much good by his visit, and will do no harm, if unwise people do not do it for him."

THE attitude of the officials in Austria towards the evangelical work is not encouraging. Mr. Millard, the agent of the British and Foreign Bible Society at Vienna, reports that a colporter at Laibach, who was shamefully treated last summer and condemned to one month's imprisonment with the payment of costs, has had his sentence reversed, and has been fully acquitted. On the other hand, he states that the authorities in Lower Austria, including the capital, have stricken from the colporters' licenses the permission to circulate copies of the Scriptures except such as are in the German language. This is a serious drawback upon the dissemination of the Scriptures, inasmuch as many of the people whom the colporters seek to reach are Bohemians, Hungarians, and Poles. An earnest effort will be made to secure the reversal of this action.

THE venerable William Walker, now over eighty years of age, sends us his greetings from Gaboon, West Africa. He sailed from this country for missionary service in West Africa, in 1842, a little over forty years ago. He writes that he is now studying Hebrew and translating the Scriptures into the language of the people to whom he has devoted his life. His only regret seems to be that ill-health will not allow him to remain and spend the rest of his days in work for Africa.

REV. HENRY S. BARNUM, of Van, reports that on the second day of March a portion of the large Armenian village of Shadakh, fourteen miles south of Van, was buried by an avalanche. Nineteen houses were totally destroyed, with all that was in them, and a large number of other dwellings were greatly injured, and many persons lost their lives.

THE Missionary Conference of Calcutta adopted a resolution having reference to the vastness of the work which remains to be performed before India can be won for Christ, and making an earnest appeal to the churches in Europe and America for more missionaries, both men and women. Since the adjournment of the Conference, the Secretaries of that body — Rev. Dr. Murray Mitchell and G. H. Rouse — have transmitted this resolution, calling attention to certain facts which give force to the appeal. Among these facts are the following: That the population of India is two hundred and fifty millions, — five times that of the United States; that one hundred and ninety of these millions are Hindus, whose gods are incarnations of wickedness and lust; that fifty millions are Moham-medans, a larger number than own the sway of the Sultan; that the English language is spreading at such a rapid rate in India that the people are readily accessible to evangelistic effort in English; that the vastness and variety of the field afford scope for the greatest variety of talent, and for an unlimited number of workers; and that the progress of the last decade confirms the hope of ultimate success. The appeal is an urgent one. Who will hear it and respond in person? How many in America will respond by an increase in gifts for the evangelization of India?

MEN will risk vast sums where there is a reasonable prospect of a large return. The amount of money that can be raised for the promotion of schemes which give promise of great dividends is almost unlimited. The *Times of India* says that nearly twenty-five millions of dollars have been invested in search for gold in India, and that not twenty-five hundred dollars' worth of the precious metal has been obtained after three years' labor. Why cannot more be raised for enterprises where the gains are sure — where there may be found, not gold that perishes, but souls of priceless and everlasting worth?

REV. MR. SHEFFIELD, of Tungcho, North China, has prepared a volume on the "Outlines of Universal History," which is already in circulation in Northern China. Copies of the book have been presented to Prince Kung, Li Hung Chang, and other high officials, who have acknowledged the receipt of the work in cordial terms. Rev. Dr. Martin, of the college at Peking, pronounces the work one of the most important additions to the Christian literature offered to the Chinese. The light from the Western World is soon to penetrate all China. May the light from above not be withheld.

WE have received from Professor Henry T. Terry, of the Law Department of the Imperial University, Tokio, Japan, a very courteous letter in reference to a sentence in the article by Dr. Davis in his "Brief Notes on Japan," given in the February number of the *Missionary Herald*. The distance is too great to allow us to send the communication to Dr. Davis for reply, and it is but fair that Professor Terry's denial of the statement made in this article should be presented at once. Dr. Davis's statement was: "The English schools [those of the Japanese] and the great Imperial University are hot-beds of vice and corruption; so that a recent native writer, who was deploring their fearful immorality says: 'Nine tenths of the young men in these schools go home in two years

utterly ruined.'” Professor Terry, while admitting that the moral code of the Japanese “is different from ours, and must be admitted to be decidedly inferior to ours,” yet affirms that, “Whatever be the defects in Japanese morality, — and they are plain to all, — it is not so bad that any one is justified in calling an assemblage of gentlemen who live up to it, hot-beds of vice and corruption, or in asserting that its acceptance is ruin, at least as to this world.” While stating that he knows little of other schools, Professor Terry refers particularly to the University, saying that he does not think that more than one or two of its professors have declared that “no scholar in Europe or America now believes in the truth of Christianity”; that the professors “have usually made it a rule to stick to their subjects and let religion alone”; while one of them “has gone out of his way to attack Christianity in lectures delivered in the city and to miscellaneous audiences.” As to the students, Professor Terry affirms that the statement in regard to the number who are ruined, so far as the University is concerned, is a great exaggeration, “although the general feeling is strongly hostile to Christianity, and there can be no doubt that the influence of the University, on the whole, is decidedly anti-Christian.” It should be noted that the sentence of Dr. Davis which is commented upon, is based upon a statement of a native writer. That statement, as we happen to know, was taken from a vernacular paper, *The Osaka Nippo*, and was as follows: “Students who assembled here [in the schools], long before they become accomplished scholars, return to their homes, it is said, to the extent of eight or nine out of every ten. They come from different provinces with high hopes and worthy ambitions, but only a year or two passes before we see them, weak and without energy, returning home to implore the pity of their parents and relatives, after which they are worthless, save to work in the fields.” It is from his personal knowledge of the students in the Law Department of the University that Professor Terry testifies that any such assertions, if made concerning them, would be very far from true.

“THE joy of missionary enterprise” has seldom been more strikingly illustrated than it was in the correspondence of the late Rev. Walter W. Bagster, of the West Central African Mission, extracts from which have now been published by the American Board in a pamphlet of forty pages. The story of this young missionary is briefly told, but his own letters are allowed to reveal the depths and heights of the joy which he had in his work and in the presence and love of Him who sent him to that work. The record of such abounding faith, and such exuberant joy, cannot fail to inspire all who peruse it. Copies are for sale at ten cents, in paper binding; twenty cents, in cloth.

DR. PORTER, of Shantung, describes the condition of Chinese women, arising from the lack of proper medical treatment, as truly pitiable. The cure of their diseases is undertaken by ignorant old women, full of the strangest notions and superstitions, who treat their patients in really barbarous ways. Among the instances he gives of their attempts to heal, is the treatment of a child, three days old, suffering from convulsions, by thrusting a red-hot needle into its throat. Dr. Porter's letter on another page gives some hints of the wonderful openings for Christian physicians in China.

EARLY GIFTS AND PRAYERS FOR JAPAN.

THE AMERICAN BOARD has recently received a legacy of \$500 by the will of Mrs. Sarah B. Fisher, late of Westborough, Mass., who made this donation, as she expresses it in her will, "having a desire to do all I can for the cause of Christ."

This bequest calls to mind again a remarkable incident in missionary history. Mrs. Fisher was one of the original members of a circle formed fifty-five years ago, at Brookline, Mass., which had for its object the evangelization of Japan. More than forty years before the American Board sent its first laborer to Japan, while that empire was absolutely closed against foreigners, and when almost nothing was known concerning its condition or its people, this company of godly women met regularly to labor and pray for that distant land. They laid aside their gifts for a mission for more than a generation before it was begun. Many have wondered how it happened that such a deep interest in a country so entirely isolated from the civilized world should have been awakened in the minds of the members of that sewing-circle. It is said that a curiously wrought Japanese basket, on the table of the Christian merchant at whose house they met, was the occasion of their choosing this particular object for their gifts and prayers. But how many have seen rare and beautiful articles brought from distant and pagan lands, and yet have not been moved to pray and toil for the people of those lands! These Christian hearts saw behind that basket the hands that made it, and though they knew so little about the dwellers in that mysterious island, they knew this much — that they needed the light of the gospel. What though the doors were closed and barred, and the Japanese put a price on the head of any one who should be suspected of harboring a Christian — these women believed that this people were yet to be evangelized. "Was not Japan one of those uttermost parts of the earth which were given to Christ for a possession?" And so they brought their gifts and offered their prayers for the Japan Mission, when as yet there was not one ray of light except from God's Word. It was the instinct of Christian love which guided them; the same holy impulse, wiser than the wisdom of men, which led to the breaking of the alabaster box at the Saviour's feet.

The association formed at Brookline, during the years of its existence, paid into the treasury of the American Board over \$600 for Japan. Before the time had arrived when the money could be expended for the purpose for which it was given, it amounted, with the interest, to \$4,104.23, which sum was set apart for the beginning of the mission. Were there not prayers as well as alms which came up for a memorial before God respecting this mission? There is something amazing about the opening of Japan and the progress of the empire within the past fifteen years. The political and social changes are not more marvelous than are those of a religious character. Not only are the doors open, but there is to-day no theme of more popular interest than Christianity. How can all this sudden transformation be accounted for? No Christian can doubt that the hand of God is in it. May we not believe that He who, while governing nations, yet has respect unto the cries of his people, did remember the faith and prayers of

those who, in the days of its darkness, pleaded for Japan. Christ, when on earth among men, wrought miracles *when he saw their faith*. Was not the faith of these women who prayed and gave for Japan as wonderful as was that of the centurion, at which Christ marveled? And have we not all seen a miracle happening in the land for which they prayed?

THE RESCUED GILBERT ISLANDERS.

THE story of the Gilbert Islanders picked up at sea, given in the *Herald* for April, pages 161-164, has awakened great interest wherever it has been received, and we are glad to present on the next page a picture of the group. The engraving is from a photograph taken in San Francisco, and well represents them as they appeared when in that city. It is difficult to believe that, less than five years ago, these persons were half-naked savages. The face of the old man has suggested to several who have seen it the portrait a good New England deacon. We have received from Rev. Hiram Bingham, of Honolulu, a brief account of these wanderers, as he learned it from them when they reached the Sandwich Islands. Mr. Bingham was the first person they met after their rescue who could speak the Gilbert Island language.

It seems that they were sent by King Tem Benoka, of Apemama, to Maiana on a business errand. The party, consisting of nine men and three women, sailed at midnight, probably about the middle of October last, reaching Maiana on the afternoon of the next day. After a stay of two weeks, they set out one forenoon to return. The wind continuing light, they were not able to reach the island on the next day. The second morning dawned, but no land was to be seen. On that day, by an accident, one of their jars of water was broken. They attempted to row to the eastward, toward a spot where they thought the appearance of the clouds indicated land. Failing to find land, they decided to return to Maiana, but only to discover that they had utterly lost their reckoning. On the eighth day their supply of water was gone. A slight rain enabled each one to collect about one quart of water. A month passed, but no rain; and although they were still supplied with food and cocoanut molasses, their thirst became so intense, that about two weeks after the slight rain spoken of, one of the parties, a woman, died. The next day, two men died. In the course of a week, seven out of the twelve had died from thirst. The day after the death of the seventh, there came a rain, and in their mats they caught water enough to satisfy their thirst. It was on the morning after this day, December 10, 1882, that they sighted the *Northern Light*, Captain Slocum, which took them to Yokohama.

Our readers will recall Captain Slocum's account of the party, and his statement that he never met a more devout band of Christians. They were sent by kind friends in Japan to San Francisco, where they were welcomed by many Christian people who saw in them delightful evidence of the elevating power of the gospel of Christ. A friend, in writing of their visit at the "Bay Conference," held in the Plymouth Church, San Francisco, says: "They sang a hymn in their

own language to a tune recognized as Ortonville (with variations). I think their visit made a deep impression, and that nothing was said at the meeting more convincing as to the power of the gospel of Christ."

Mr. Bingham, writing from Honolulu, March 22, says of them: "These people, four men and one woman, are now staying with us, in the hope of securing a passage to Apemama on the *Morning Star*, if not by some earlier opportunity. They seem eager for instruction, and we are daily striving to make them more and more



THE RESCUED ISLANDERS.

acquainted with God's Word, and as I write, they are gathering in the parlor to receive their lesson in vocal music from Mrs. Bingham, that they may be able to sing Ortonville, and other tunes, with fewer variations. Two of the young men can read; one of them has with him a well-thumbed Gilbert Island Testament, going to pieces from being wet in the boat, where for some forty days they drifted those six hundred miles over the wide Pacific. The old man, a noble temperance hero, is trying to learn his alphabet. Compelled as we are, from poor

health, to labor for the Gilbert Islanders at a distance from them, we esteem it a great privilege to have these strangers under our care and instruction."

The brief story of the introduction of the gospel into Apemama is given in the *Missionary Herald*, for June, 1874, page 184. In so short a time has the gospel made Christians out of savages.

MISSION WORK AMONG THE BULGARIANS.

BY REV. JAMES S. CLARKE, SAMOKOV, BULGARIA.

THE Bulgarians form one of the most important and interesting elements of the Eastern question. They number about six millions, who, by the Treaty of Berlin, are divided nearly equally between Bulgaria, under a Prince, giving only a tribute to the Sultan; Eastern Roumelia, which has a governor, appointed by the Sultan, but with a liberal constitution; and Macedonia, which is still under the full control of the Turkish government.

As a Slavic race it is kindred to the Russian, Bohemian, and other nationalities, and open to Pan-Slavistic influences. For centuries the people have been crushed by Turkish rule, and by the tyranny of the Greek Church, which more than a thousand years ago absorbed them into its own organization, and eventually destroyed their literature, and wholly ignored the language of the people, in their services.

Twenty-five years ago all the Christian population of Thrace were supposed by other nations to be Greeks. In all the eight churches in Philippopolis, only the Greek was used, and the leading Bulgarians were ashamed to use their own language in the streets; but a few years later, when the Bulgarian national feeling was aroused, they secured the use of their own tongue in three of these churches. A careful enumeration of those in the city called Christians showed that ten elevenths of them were pure Bulgarians, and that only a few of the remaining one eleventh were pure Greeks. In the same way the Greeks of Athens, and elsewhere, are now sending out good teachers to different parts of Macedonia, so that in any possible future division of the country, they may claim the territory as naturally belonging to them.

In the national awakening the Bible has had an important part. The Testament, translated by a Bulgarian monk, and published twenty-five years ago by the British and Foreign Bible Society, was sought by the people with an intense avidity, not because of a desire for spiritual truth, but because it was one of the first Bulgarian books available to them in the still "sweet mother tongue."

This demand for God's Word was a loud call to American Christians. The American Board, having missions in that vicinity, invited the Methodist Episcopal Board to share with it the work requiring such wide, prompt, and efficient efforts, and these two organizations have continued their labors in full harmony.

The mission work of the American Board commenced in 1858. There are now stations in Constantinople, Philippopolis, Samokov, and Monastir. For some years

missionaries were generally received with cordiality by those who, for a long time, had been suffering under a double oppression.

Thousands of Testaments and tens of thousands of tracts were widely circulated. Missionaries were allowed to preach with considerable freedom in various places of public resort, and there were some truth seekers. A girls' school was started in Eski Zaghra, and was well attended. A school for young men, in Philippopolis, was prosperous. But, in God's providence, an important change took place. A Bulgarian monk who had transgressed the rules of his church by marrying, was arrested by the Bulgarians, but escaped to the home of one of the missionaries. The steps which the missionaries felt compelled to take in the matter showed to the Bulgarians the possibility of a still greater antagonism, and all Protestant books, *other than the Bible*, were declared heretical, forbidden to the people, and in some places burned. In the persecutions which followed, the lovers of the truth were led to study the Bible with a greater earnestness ere they took a stand for Christ, and so they became more intelligent and resolute in His services. A loving Bohemian woman, brought, by God's providence, from her home, and prepared for the work, had faithfully taught the Scriptures in the girls' school, and these teachings, enforced by her own living piety, led her pupils to say: "If this Testament is true, then neither we nor our parents are true Christians." Many earnest prayers and changed lives proved that the work was from the Holy Spirit. A girl going to her home was told by a relative: "You do not understand these Protestants; they are deceiving you." Looking earnestly at him, with her clear, bright eyes, she replied: "When you have tasted an apple, do you know if it is sweet? We have tasted of this book, and we know its sweetness." Another was told by her step-mother to leave the Protestants or her home. She chose the latter, and was never again allowed to return, but was an efficient worker till her death, some years later. A similar outpouring of the Holy Spirit on the young men in the school in Philippopolis resulted in the conversion of several students, several of whom are now among the most efficient Christian workers.

In 1871, a band of earnest men and women in Bansko, formed the first Bulgarian Evangelical Church, and called Mr. Tonjoroff as their pastor. Other churches were soon after organized in Merichleri and Yamboul, under pastors Shopoff and Boyadjieff. All these churches have progressed amid many adverse influences.

Since 1876, great political changes among the Bulgarians have brought much suffering and temptation to all classes. In that year, nearly sixty villages, near Philippopolis and Eski Zaghra, were partially or totally destroyed, and over five thousand Bulgarians were massacred by the Turks, without distinction of age or sex, and some of them were horribly maltreated and mutilated. A still larger number perished from exposure, hunger, and disease. Words cannot express the sufferings and agonies of those scenes. In the Russo-Turkish conflict the usual excesses and desolations of war were far exceeded. Eski Zaghra and many other places were mostly destroyed by fire, and all their inhabitants who escaped massacre fled to the mountains or within Russian lines. The following year, a part of Macedonia passed through the same experiences, and some twenty

thousand people poured through Djumaa, then occupied by the Russians, to various parts of Bulgaria and East Roumelia. During these repeated calamities the missionaries of the American Board labored for many months for the alleviation of distress, expending directly about \$45,000, received chiefly from England, at a cost to themselves of much privation, sickness, and suffering.

The partial freedom obtained by the Bulgarians has cost them much desolation and many precious lives, but the results have been important. From being a cringing, subject race, with honor and life exposed to the caprice of their oppressors, many of them have developed the character of freemen, honestly and nobly striving for the elevation of their nation. Though never mixing in political matters, it has been the high privilege of the missionaries to have a share in moulding the character of some of the national leaders, and in influencing many others to seek a prosperity resting on foundations brought to view in the Word of God.

The present outlook of the mission work is most encouraging. Some fifteen schools for primary education are exerting a positive influence for good. In three institutions of a higher order, hundreds of young men and women have gathered from all the regions occupied by Bulgarians, and many of these graduates are now in the most influential circles. These schools give them as good a preparation for life's work among their own people as the higher institutions in America give for work in this land. The presence of the Holy Spirit has been almost constantly manifest among the students, and since the Week of Prayer, this year, His special work has been deep and all pervading.

A weekly and a monthly *Zornitsa* (Morning Star), the latter similar to the *Child's Paper*, had last year paid-up subscriptions for nearly four thousand copies each. They have presented, together with valuable general information, much Christian truth. Five churches have been organized, five pastors ordained, and the church members now number over two hundred and fifty, besides some seventy who have died, among whom were not a few precious souls whose piety was of a high type. The Sabbath congregations have risen to over twelve hundred. Fifteen preachers, and eighteen other Christian workers, are now laboring in various places. The Sabbath Schools have nearly one thousand scholars;—the school at Samokov having had representatives from no less than sixty different places in which the truth has thus been scattered. During the past few years seventeen churches or places devoted to Christian worship have been provided, and others are now being prepared. The American Board has probably paid about one tenth of the cost of these buildings.

In the community outside, the influences for good have been steadily increasing. In a village where but one family had taken a stand as Protestants, the head man of the place complained to the inspector of the schools that the teachers who had received their education at the Mission Collegiate Institute, were causing their pupils to regard their sacred pictures as "only painted boards." The inspector replied: "That is what I wish them to tell me when I come to examine your school." A few years ago such teachers would have been driven from the village. The national assemblies at Philippopolis and Sophia have each given a place to a Protestant member, both of whom have taken high rank as capable and reliable men.

One of the greatest encouragements in the work has been the energy and efficiency of Bulgarian Christians. Young men, who twenty years ago shared in building the "Morning Star," and in the mission work in Bohemia, Spain, and China, and in giving the Word of God to the blacks in the United States, have of late years been devising liberal things for their own people in connection with their Bulgarian Evangelical Society. This society, formed in 1874, held last year its seventh anniversary (the only Bulgarian Society of any kind which has existed so long — as was said by one of its leaders at that meeting), and seems to have a vitality which will last as long as there is need of its labor. Two hundred members were reported from various parts of the country, including missionaries, who join in all its work as other members.

By an understanding with the mission this Evangelical Society has taken Sophia, the capital of Bulgaria, and its vicinity as its special field of labor, and with marked success. Instead of occasional meetings in inconvenient places, with audiences of about fifteen, as was the case two years ago, they now have each Sabbath a congregation of about eighty, with a building centrally located, containing a chapel all paid for, and a self-supporting book-store from which Christian truth is widely circulated. The German Protestant preacher of the Prince heartily co-operates with them, and they have an increasing influence among leading young men.

Two years ago, by a vote of the mission, delegates from the Bulgarian Evangelical Society were invited to sit as corresponding members in all the sessions of the annual meetings of the mission in which matters of a common interest were discussed. The society was also requested to designate one member for the Publishing Committee and one trustee of the schools. In their discussions and decisions in these relations, these members have shown both full sympathy and much wisdom in originating and carrying out efficient plans. In this work there has been *union* rather than mere *co-operation*.

The missionaries have increasingly felt that Christian men who have shown themselves capable of holding positions as leaders among their own nation are now important co-workers, and that the vigor and permanency of the work require that the people should up take all the aggressive work and all the auxiliaries to that work as fast as they shall prove themselves capable and efficient.

A quarter of a century of sowing in this field has now passed. During this time, increasing additions have yearly been made to most of the churches, and at times there have been marked influences of the Holy Spirit, but since the Week of Prayer of this year, and especially since the first of February, a cheering work of grace has been progressing in Philippopolis, Yamboul, and especially in Samokov, of which a brief account was given in the last number of the *Missionary Herald*.

Will not Christians who love the cause of Zion thank God for the results already attained, and for the bow of promise which now rests upon the mission. Will they not pray more earnestly for the work and workers in Bulgaria, and for a full ingathering of precious souls, who shall be Christ-like in character, and intent on laboring for the salvation of their whole nation?

SOME PECULIARITIES OF MEXICAN PIETY.

BY REV. JAMES D. EATON, CHIHUAHUA, NORTHERN MEXICO.

THE people of this city have the name of being "very religious." And, indeed, their numerous and spacious houses of worship, the large congregations which fill them on Sundays and Saints' days, and the religious emblems everywhere seen, — over doorways, within walls, and erected upon the corners of shops and dwellings, such as monograms, statuettes, and crosses, — seem to justify their reputation. But a student of the phases of social and religious life which have developed in this professedly Christian land soon encounters perplexing and discouraging features. His surprise, at the introduction of the lenten season by a noisy carnival, of which the leading feature was a bull-fight on the afternoon of the Lord's Day, grows to positive bewilderment in view of the extravagances of Holy Week.

No more can here be attempted than the merest sketch of proceedings at one of the churches, the largest and most centrally located, and which, on account of its imposing appearance, is usually designated by foreigners as "the cathedral," although there is no bishop resident in this State. We have to look to Durango for superior ecclesiastical grace!

On Thursday morning, the bread offered for sale over the city was made in the shape of a kingly crown. These unique loaves ranged in price from three to twenty-five cents, or even higher, according to size. About midday, before one of the smaller entrances to the church, were gathered a large company of men, women, and children, having these crown loaves in their hands. Some carried huge armfuls of the bread, the pile being fastened together with a scarlet ribbon. All were waiting their turn to enter an apartment where a *padre* was busily employed in blessing the bread, which was afterwards to be eaten in the houses of the rich and the poor.

Just within the grand front entrance, and upon the floor, stood a most repulsive image of our Saviour, which had done duty for several nights past in an adjoining chapel. The figure was of life-size, robed in a garment of purple velvet ornamented with gilt braid at neck, wrists, and bottom of the skirt. The hands were tied together in front in a painful position, the head was bowed, and over the feminine looking shoulders fell long tresses of brown hair parted above the middle of the forehead. An ashy paleness overspread the face, which here and there was splashed with red drops of blood fallen from the temples, which were bound with a woven circlet of green. On each side of the image sat a guardsman. One of them held in his hand a white handkerchief, upon which lay the tasseled end of of a cord that bound the Saviour's waist. One after another of the worshipers would approach and reverently kneel to kiss the tassel lying in the guard's hand. At the feet of the figure was placed a large metallic basin to receive the offerings of *tlacos* (copper coins), of which eight equal the value of one *real*, or twelve and one half cents.

Many of the ordinary emblems and pictures on the church walls were entirely covered with black drapery; but in startling contrast were seen the great altar and small shrines gaudily decorated with red, blue, and green glass spheres,

variegated artificial flowers, and immense flat blossoms closely resembling the sunflower. These last were displayed in profusion, row above row, and some of them of enormous size, above a foot in diameter.

In the afternoon, the great church was thronged to witness a representation of The Last Supper. A large painting of the scene where the sacrament was instituted hung above the altar. Below, on the floor of the nave, stood a high table covered with a rich cloth. Near it were ranged three long benches forming sides of a hollow square. After an hour of tedious waiting, suddenly there was a rustle of expectation amongst the multitude. Those who had been sitting upon their heels, or flat on the floor, rose to an erect position on their knees, and all eyes became riveted upon the altar. Before it were passing priests' assistants, leading by the hand lame and blind men, who were probably beggars from the streets. One by one, these were helped to seats upon the benches, and piles of crown-shaped loaves were placed upon the table. After some religious services, a priest in gorgeous attire, contrasting strangely with the humble garb of the poor men, knelt in turn, with basin and towel, before each one, and so "washed the disciples' feet." In performing this office he had the help of two assistants. When the ceremony was concluded, the piles of bread unbroken were carried away behind the scenes, and the old men were helped to hobble back whence they came. So it was not much of a supper after all!

In the evening the church was grandly illuminated with a thousand candles disposed in the region of the chancel and in numerous chandeliers, one of which, made of solid silver, and worth thousands of dollars, hangs under the dome. A squad of men roamed about the edifice, ostensibly looking for Jesus, while almost all night long there came and went little companies of people praying and confessing sins. These groups were composed of neighbors or family friends. They generally carried a candle and prayer-books, and would suddenly approach, drop down on their knees on the pavement inside, or in the dust and gravel outside the church, finish their devotions, and arise and disappear as quickly as they came.

On Friday, nearly every place of business was closed. Even the billiard-room of an American hotel put up its shutters, and a provision store kept by German Jews did not dare in defiance of public sentiment to leave its doors open. Flags were flying at half-mast upon government buildings, and not a solitary vehicle was to be seen on the streets. Also were there few pedestrians, except those wending their way to church. It seemed as if some awful calamity had occurred. The most hardened stranger could not fail to be impressed by the aspect of solemnity which all things wore. Even the usually noisy and most discordant bells of the church were hushed. Of the ten or twelve not a clapper stirred.

In the church were ghastly ceremonies enacted. In front of the chancel was suspended an enormous black curtain like a funeral pall. Immediately before this was erected a cross, and to the cross was fastened a lean and sorrowful figure dressed only in a short white skirt, reaching from the loins to the knees. A superscription in large letters told us, what we knew too well, that men had dared to erect an image of the suffering Saviour.

On either hand were companies of men with bristling spears. A sponge on a reed was borne aloft. Two garments, one white and the other colored, to be

worn outside, were lifted high on frames ; and one horrid white banner bore upon its faces the likenesses of two or three score red drops of blood arranged in vertical and horizontal rows with a precision that would have seemed childish and amusing had it not been so revolting.

Amongst the figures of weeping friends waiting at the cross was one that wore a becoming expression and attitude, — the Virgin Mother, — the sole redeeming feature of the scene. But how is it possible suitably to characterize one of the remaining images ! It represented a young woman of great physical beauty, having a rounded figure, brilliant eyes and complexion, and abundant tresses of brown hair. She was brightly arrayed in a dress whose brevity of skirt disclosed a pair of daintily booted feet and ankles. The right arm was encircled with a bracelet, and the hand at its extremity held one corner of a lace pocket-handkerchief. On the head was worn something between a jaunty cap and a crown. And this was Mary Magdalene !

In the afternoon, between four and five o'clock, with great ceremony the figure of the crucified was taken down, clothed in rich garments, and laid in the tomb, which was merely a large casket of glass placed upon a lofty bier in one of the aisles. After the lid had been put on, it was covered with a profusion of artificial flowers ; many white *fleurs-de-lis*, cut from the public parks, were laid about the bier ; and a Roman guard of six men stationed, three on each side. These wore preposterous helmets, set upon soft felt hats and surmounted with bouquets of similar artificial flowers. Above their heads were reared the sponge and blood-stained banner and a bloody spear.

At evening occurred the *pensamiento*, or meditation. In contrast to the brilliant illumination of the night before, there was but a moderate display of candles sufficient to show, high up in the chancel, a very large cross of dark wood bearing only the negligent folds of a white scarf. The empty arms of this cross were reverently expressive of earth's greatest event, and brought grateful relief to a mind wearied and pained by the crudities, if not impieties, of the preceding days. Their mute eloquence impelled to *pensamiento* indeed.

On Saturday morning, at half-past eight the writer was again one of the expectant throng. Before the chancel again was hanging the great black pall, suspended by ropes and pulleys. But the tomb had wholly disappeared, and the Roman soldiers in their flowered helmets stood in the centre of the nave grouped about a red flag. Around each of the entrances were placed young shade-trees wearing their tender spring foliage. Above the chancel was a small painting of an open tomb. All at once, at a given signal, the harsh bells broke their silence of forty-eight hours, the organ struck up a lively tune, a great wooden machine began a hideous clacking, drum and fife sounded, the red flag of the guard was waved violently back and forth ; and some active men at the cords and pulleys raised the black curtain with extraordinary rapidity, bringing into view a newly arranged altar, while standing before it were three priests habited in costly robes stiff with gold and silver brocade and further adorned with softly mingling colors.

We did not have the addition of a cannonading, such as occurs in the city of Havana at this time, probably because the church here has been disestablished. For, strangely enough, this day, on which, according to the Scriptures, the first

disciples were plunged in deep grief and disappointment, is observed with loud rejoicings. After a mass of half an hour's duration the ceremony was concluded, and the Roman guard marched down the nave and out at the doors, where had been brought together a great number of barrels and jars of water blessed for the people's use.

On Sunday afternoon the life of Chihuahuans moved on as before. The upper *alameda* was alive with people on foot and in carriages; the head priest amongst the rest refreshing himself with a drive after his arduous labors. Indeed, during mass, on the morning previous, this man had lounged easily with one elbow on the altar, as if the services were becoming wearisome.

The crowds in attendance at the churches day and night were phenomenal. It was, in one way, an inspiring sight to view the multitude of women and children kneeling in the spacious nave and overflowing into the aisles, together with the masses of men grouped there, and standing about the giant stone columns which support the roof. At certain times the most of these men knelt, all facing the same way, knees dove-tailed with feet and legs, — all packed as closely together as possible. The deep murmur of audible prayer ever sounding throughout the vast assembly, together with the entire absence of conversation for so many hours together, was very impressive to a visitor.

But to all appearance there was a strange lack of deep feeling, even through the solemn and often, to us, distressing scenes of this "holy week." There was no melting of hearts, no tender love-light in the eyes, not even the falling of a tear. Abject prostrations were common enough: kneelings in the dust, in the sun or wind, kissings of the very earth before sculptured crosses in the outer walls of the church, night-long vigils. But in the midst of these one could not fail to notice a roving of the eyes, a readiness to nod recognition of friends in the midst of devotions, and a matter-of-fact, business-like deportment which bespoke little more than a form of piety.

It was observed on Thursday evenings, when parties of ladies went around to the churches and entered them for a season of devotion, that the husbands and fathers politely waited by the door, hat in hand, for the return of their families. And this expresses pretty nearly the attitude of intelligent Mexican gentlemen toward the church in whose communion they were born.

Letters from the Missions.

European Turkey Mission.

THE REVIVAL AMONG THE BULGARIANS.

Miss Ellen M. Stone, now about to return to Samokov, sends extracts from several recent letters, showing that the revival in Samokov, of which we gave some account in the last number of the *Herald*, only began there. The work extended into the

community outside of the schools, then into the villages round about, and into many places in Macedonia and Eastern Roumelia, as well as in Bulgaria. The religious interest in the schools at Samokov left but two or three pupils who failed to manifest what were to their teachers proofs of true conversion to God.

Mr. A. S. Tsanoff, one of the Bulgarian

professors in the Collegiate and Theological Institute, Samokov, writes: "You have heard that the Spirit has begun a glorious work for the salvation of souls. The work is spreading in Eastern Roumelia. In Philippopolis and Yamboul, and in several villages, they have very earnest and interesting meetings. O, let American Christians help us by their earnest prayers! It is the most important and critical time with our nation."

Miss E. T. Maltbie, of the Girls' Boarding-School, in the same city, wrote, March 16: "The morning meetings are not now so fully attended, but the neighborhood meetings are more interesting. Many places are open for us to visit, though undoubtedly fear will deter many from inviting us who would like to do so. The Bishop, last Sabbath, preached against the enemies of the church, whom he enumerated as: 1st, the Turks; 2d, the Jews; and 3d, the Protestants. It is not the custom of the Bishop to preach, and a petition has been sent to Sophia for a regular preacher for Samokov, since His Holiness *cannot preach*. He has given to each of the pupils of the public schools a tract against Protestantism, and the educated people of Sophia are getting out another book against Protestantism; so, as of old, the gospel is being preached of envy, strife, and contention. Phil. i. 15. The large boys from the city school came to the Collegiate and Theological Institute, last Wednesday, on pretence of wishing to hear the rhetorical exercises, but they called for one of the Bulgarian professors, saying they wished to ask him some questions concerning the truth of God. They have had a discussion in their school in regard to Protestantism and Greek Catholicism, and the boys who argued the Protestant side of the question attended our meeting on Sunday, to get points for their side. Once it was decided by the judges that the weight of argument was on the Protestant side.

"The Governor of this region yesterday told one of the Bulgarian Christians that we must stop holding neighborhood prayer meetings, but we do not see that he

can forbid our going where we are invited, and for each day of the week except Wednesday, it is arranged to have a meeting at the house of one of the friends."

April 1, Miss Maltbie wrote that the presence of the Holy Spirit was very manifest in the meetings of the previous Sabbath at Sophia. Deep solicitude is felt for the work in that city—the capital of Bulgaria.

Miss Graves, of Samokov, wrote, March 26: "The students of the city schools are following in the steps of the Protestants, in that they are holding meetings every holiday. What form of service they observe I do not know. There is also, in the Greek Orthodox Church, preaching every Sabbath, and a petition has been presented to the government at Sophia for the re-establishment of the theological school here, for the training of priests."

Mrs. Marsh, writing from Philippopolis, March 21, says: "The news from Samokov touched the friends here deeply, and it was arranged to hold morning meetings, and I know that much prayer is offered at home as well as in these meetings, that we may not fail to receive a blessing."

Western Turkey Mission.

SELF-HELP IN OUT-STATIONS OF CESAREA.

MR. FOWLE, of Cesarea, sends a brief summary of reports received from several out-stations:—

"The reduction in our estimate has been the 'incidental occasion' of much encouragement. A circular letter sent out January 20th has brought replies from several of our congregations full of gratitude for past favors from the Board, and of a determination for renewed and increased effort for self-support.

"*Angora* has advanced its subscription from \$52.80, in 1882, to \$96.80, and that without help from our English friends. This congregation of fifty-four souls accepts \$6.60 per month on the preacher's salary. Their incidental expenses are heavy.

"*Denek Maden*, after nine months of labor, reports a regular congregation of

twenty. They have raised \$176 toward the expense for a chapel, and of their own accord express the hope that after a year or two they will be able to assume the whole burden of expense for the work among them. They deserve great praise for their earnestness and zeal.

"*Bore* (twenty-one males) raised last year \$22. This year they promise \$33. Their school of fifty scholars is in excellent condition.

"*Nigde* reports increased earnestness, but the absence of some members prevented the completion of their subscriptions. An evening school is doing good work.

"*Everek*, like *Bore*, promised to increase from \$22 to \$33, but later news tells us of the withdrawal of pledges, and of contention and strife that threaten the welfare, if not the existence, of the congregation. Their conduct furnishes a practical confirmation of Jas. iii. 2-12.

"*Gemerek* has not reported its subscriptions, as yet, but the news regarding its schools is very encouraging. There are more than seventy in the boy's school, and forty in the girl's; while the 'new movement' at the other end of the town, where one of the girls went to teach the children of a brother at his expense, has also forty scholars. Another girl is also giving lessons from house to house to a dozen or more married women.

"*Boorkhan* is more hopeful than for a long time. The love with which they received their new preacher, has proved to be contagious, and all are working with renewed consecration for the salvation of the village. The best of reports come from *Esther's* school of thirty-five scholars. The unwonted earnestness in both giving and doing in the *Cesarea* congregation will be reported later."

KUZZLE-BASH KOORDS.

Mr. Perry writes from *Kara Hissar*, March 6:—

"One episode of our work in this city this winter has been the regular attendance of a company of *Kuzzle-Bash Koords* upon our preaching service. They live

two days' journey distant from this city towards *Divrik*, and are here for a lawsuit. One of them is a *mundir*, or local judge, of a group of villagers. They attended all our meetings for four weeks, openly professed their belief in the doctrines of Christianity, and on their departure, purchased several portions of the Scriptures. I was interested in the statement which the *mundir* made, that a change is going on among the *Koords* of his region. He said that the fifty families of what were called Protestant *Koords*, in the persecution of ten years ago, have increased to two hundred. These Protestant *Koords* are not Protestants in our sense of the term. It is a Reformation by which they reject certain pagan rites connected with their *Kuzzle-Bash* religious system, but the 'reformed' families differ from the rest also in approaching nearer, and showing some desire to accept, the truths of Christianity."

Eastern Turkey Mission.

REVIVAL AT CHOONKOOSH.

MR. BROWNE, of *Harpoot*, has written an interesting letter to the Sabbath School of the Chapel Church, *Cambridgeport*, of which he was formerly pastor, from which we are permitted to make extracts. He tells the story of a remarkable work of grace in *Choonkoosh*, an out-station of *Harpoot*. The city has about ten thousand inhabitants, and is perched on the extremity of a long rocky ridge. The people are spoken of as remarkably hardy and enterprising. The visit to which Mr. Browne refers was made in company with Miss *Seymour*, in January last.

"During the first week of our stay here, we had daily meetings at sunrise, and two at sunset, beginning with a moderate attendance, and steadily increasing in numbers. The attention was so devout as to afford the best possible commentary on the character of the preaching and teaching given by their earnest pastor, *Sarkis*, one of the most efficient of all our helpers.

"The three neighboring meetings during the week were of special encourage-

ment, and the last was of such interest as to impel me to ask those who desired prayers and help in finding salvation to rise, when five young men took their first step in the heavenward way. So many signs of cheer appeared during the services of the following Sabbath that two daily meetings were appointed for the second week. We all felt that the little cloud was spreading, and we hoped that these drops of mercy betokened coming showers of blessing. The following week there were signs of marked improvement, indicating the power of the work of the Spirit. The church, under the earnest lead of their pastor, began to put on her beautiful garments of humility and penitence, prayer and praise. Two days of fasting and prayer were faithfully observed. Fifteen pairs of 'yoked fellows' pledged themselves to the pastor to go at least twice weekly through their neighborhood and work among their Armenian friends and among those who go to neither church nor chapel.

"The effect was at once seen in the quickened life and joy of the workers, the fervor of the prayer meetings, the larger desires and larger faith of the church, increased attendance on the meetings, the often tearful attention even of outsiders, and the feeling of tenderness and hopefulness in waiting on the Lord."

THE THIRD WEEK.

"On the Sabbath morning which began our third week of labor, there were at our sunrise preaching service, not less than five hundred persons, one third of whom were women and girls. The pastor conducted the opening exercises, and there was such a marked solemnity pervading the assembly, that I was sure the Lord was waiting to use the truth for his own glory. I had selected for the subject of discourse Elijah's question to the hesitating people of his day: 'How long halt ye?' I shall not soon forget the scenes of that blessed day. At the conclusion of the sermon, on invitation, between forty and fifty rose in their places, as a sign that they would choose Jehovah for their God. A prayer meeting immediately followed, led by the

pastor, and nearly the whole congregation remained. This was followed by an inquiry meeting, and it was eleven o'clock before we could go to breakfast. The pastor preached in place of the Sabbath School, and immediately after, Miss Seymour and myself led a meeting of at least two hundred women, among whom were many inquirers. Miss Seymour labored with them until night, when we had the fourth service, followed by an inquiry meeting.

"The following week we saw, indeed, times of refreshing, days and evenings of delightful work, in which we were permitted to share with the pastor. No longer was our question, as at first, 'Is the Lord among us?' but rather, 'Who is sufficient for these things?'

"Most of the preaching fell to my lot, the pastor and brethren being engaged in house-to-house work. The Protestants were generally in earnest discussion in their shops and in the market-places; the three teachers in personal conversation and prayer for their larger scholars whose voices now began to be heard in our prayer meetings. And the sisters, under Miss Seymour's vigorous leadership, not a whit behind, were earnest in their attendance, inviting friends and relatives. Not less than two hundred and fifty were in attendance at their meetings, and Miss Seymour was busy from morning till night in conversing with inquirers. Often these calls became prayer meetings, the neighbors gathering in large numbers when her coming was known."

Mr. Browne speaks of opposition which arose as the truth began to take effect. The Armenians, learning a lesson from the activity of the Protestants, went out by twos, persuading the adherents of the old church to remain. Amid reproach and bitter revilings, the Christians pursued their work, and while some were turned back from following the truth, the greater part remained faithfully. So there is great joy in Choonkoosh.

When it was necessary to return to Harpoot, the people parted with the missionaries with great regret, and after a final

sunrise prayer meeting, one hundred of the people accompanied them for some distance on their way. At last, standing in the deep snow, in the sharp wind, with uncovered heads and sorrowful hearts, they had their parting prayer, and as they separated, the last sound borne over the hills came from some Armenian young men who were singing "Hold the Fort."

Maratha Mission.

SCHOOL AT ROHA.

MR. ABBOTT, of Bombay, in a letter printed in the *Herald* for July, of last year, gave some account of the village of Roha, some fifty miles southeast of Bombay. In a letter recently received, he says:—

"I have just returned from Roha, where I have opened a Christian English school. I went a month ago expecting my teachers to be on hand. They were delayed, however; so Imam Baksh, of the theological class, and myself carried on the school for nearly a month. Of that school I cannot but expect the most bountiful results.

"We have opened with twenty-three scholars, all of whom are high-caste boys. I take them after they have passed a certain standard in the government school, so that it insures intelligent pupils. And I have been delighted with them; they have appreciated our efforts, and in this short month have endeared themselves to our hearts. We have made Christian instruction prominent, opening with prayer, and then a half-hour's study of the Gospel of Mark, and through the day taking every opportunity to impress a high Christian morality upon their hearts. And this, instead of driving them away from us, drew them closer to us, and the change in their behavior was most marked. When they entered, they lied and used bad language, and seemed entirely untrustworthy; but by appealing to their consciences and their sense of manhood, through a higher ideal of morality than they had ever known, we reached their hearts. They obeyed from love and respect, and showed their desire that we should trust them.

"When Imam Baksh left, many boys

cried at parting with him; and when I left, a little later, of their own accord they gathered around me to shake hands and thank me for helping them. All this shows that a heathen heart is not so hardened but that it can be reached, if treated in the proper way. One experienced Christian teacher is at work, and another teacher will be at his post in a week, I hope."

WATWAD AND SHOLAPUR.

Mr. Harding wrote from Sholapur, March 19:—

"One reason why we have both improved in health is, doubtless, the inspiration that comes from our work. The church at Watwad is very dear to us, and it is a great joy to labor in that region. The Christians are all hitherto from the *Mang* caste, and some of them before their conversion were notoriously wicked. Of course the change of conduct is very marked.

"It is most interesting to watch the effect of this new element in a Hindu village. The officials in this native state are generally very corrupt. Bribery and extortion are openly practised, and some who are now Christians used to be helpers or accomplices with these officials. It is frequently very awkward and inconvenient to have these honest men about. The presence of an upright man, even though he be of the lowest caste, is a restraint and a moral help to the whole village.

"The Christians are rapidly gaining the respect of all classes. With their honest principles and habits, they begin to see that they must have other employments, and I spent considerable time on a recent tour in advising with them about what could be done. The result was that four or five families are to begin at once the work of farming on an independent footing, and several have already begun the work of sheep-raising. This is the beginning, and if these succeed, others will follow in their track. All this seems to me but the natural outgrowth of a changed moral nature.

"The work in and about Sholapur is progressing steadily. A young Brahman,

twenty-three years old, was baptized here in February. He is doing very well, and there are other candidates for baptism. In the outlying villages, there are four or five places where the people are anxious for Christian teachers, and where many seem sincerely and truly interested in the truth; yet in the midst of such openings, there comes the call from the Prudential Committee, to reduce even our present scale of work in this direction! Often we say to ourselves, 'Surely the Christian people at home would not permit these reductions if they realized what golden opportunities must thereby be neglected.'

OBSTACLES TO SELF-SUPPORT.

Dr. Fairbank writes from Wadale, March 6:—

"I am still doing my best to make the churches under my care self-supporting. The Christians need habits of systematic beneficence, and they need, for their means of livelihood, such occupations as will render them independent of the whims and passions of the heathen around them. No one of the five churches under my watch is *fully* self-supporting, and in all of them the larger part of the subscriptions is obtained from those who are employed by the use of mission funds. The majority of the members live on what they receive as *Mahars* from the farmers, eking out the pittance by working as day laborers when they can get employment. Just now, in a plentiful harvest, they have enough to eat. For a part of the year they have no certainty of sufficient food, and are often half starved. Self-support in a church composed of such members can be attained only by a *great* increase of membership."

North China Mission.

FROM SHANTUNG.

DR. PORTER, of Pang-chia-chuang, under date of January 31, gives a very hopeful account of affairs in his field. He says:—

"There is scarcely an hour of daylight which may not be put to effective use in the way of preaching or healing. The

dispensary has become a preaching chapel. The outer room, twelve by twenty feet, was some time since devoted especially to preaching, the drugs being removed into smaller room adjoining. When the cooler weather began the patients naturally came in-doors. Every day in the week, except on Sunday, a quiet, respectful, and interested company have listened for two or three hours to the helpers' gospel preaching. Not even a city chapel could have done more effective work in this regard.

"Many of the patients come from long distances, a day's journey or more away. They frequently come in companies, and many are obliged to spend the night. In the course of a month, the number of in-patients is also considerable. Three or four rooms in a small court over the way, where the helpers live, have been rudely fitted up, and those who come are welcome to turn in there if they can bring their own food and bedding. The helpers' warmer rooms prove a lounging-place. Not a little gospel seed is sown thus, in the effective way of personal conversation.

"The dispensary chapel preaching has been especially attractive to the helpers. The class of persons preached to is really better than those met at the market fairs; the approach to them is more direct, and the reasonableness of the gospel can be presented in a more convincing way. Mr. Smith discovered this as soon as he got at all settled, and has given his morning hours to the dispensary chapel. It is a matter of surprise and pleasure to know that in such a quiet out-of-the-way place we have as ready access to multitudes of men, as if we were in a great centre of men and of life.

"The readiness with which the report of this work spreads is noticeable to us who are accustomed to the swift communications of the West. The district city of P'ing Yuan is fourteen miles southeast of us. Hundreds of persons have come from the regions east and south of that city. I have sent helpers and booksellers several times into that region. They report a very good reception, especially by those who heard something of the truth in our chapel. I hope, when the New Year

is over, to work more systematically in that field with the helpers.

“The sub-prefect city of Kao T'ang is thirty miles south of us. In October, a very pleasant appearing man came to get medicine for his father. He proved to be a school-teacher and a literary man with some pretensions to scholarship. As he had come such a distance, arriving late in the day, he was invited to spend the night. The helpers talked with him half the night, explaining the gospel and showing the real failure of Confucianism to explain heaven, earth, and man—the trinity of Chinese scholarship, supposed to act naturally in harmony. We gave him some books and medicine. A month later the man appeared again. He said his friends were very much interested in what he had told them, and acknowledged that it must be true. Still later he came again, bringing several persons who wished to know about the new doctrine. They spent a couple of days, and part of one Sabbath. Many patients have since come from that region, and we have been urged to visit the place and preach. We shall hope to do so as soon as the warmer weather comes on.

AN INNKEEPER AND HIS WIFE.

“I have before alluded to an innkeeper at Ch'ü Lu Tien, nine miles east of us, and to the village school-teacher, who had become interested in the truth. They invited our helper Lu to go there regularly upon Sunday. The wife of the innkeeper, a woman of strong character, seemed to take in the good news from the very first. One night the helper had been preaching to them until long after midnight, while the woman listened with tears to the story of the cross. The next morning before the helper was awake, she appeared at his door with all the paper gods she had worshiped, including the ancestral registry, a scroll also worshiped, asking the helper to take them away, as she should never worship the false gods any more. The school-teacher wrote me several letters, saying he was indeed a seeker after truth and wished to be baptized.

“The Sunday after Mr. Smith came, my sister and I visited our little station of Lin

Wang village, where our helper Wang lives. We spent part of the Sabbath there, holding two services, and late in the day came back to Ch'ü Lu Tien. The innkeeper and wife gave us a cordial reception, and many women came to see and hear my sister. The innkeeper's wife has three daughters, two of whom are married. We were specially interested in the second daughter, a woman of strong character, not unlike her mother. She was married into a good family. Her husband was a military graduate, and a reading man as well. He seemed fond of his wife and made no objection to her going to Sunday meeting at her mother's. The Sunday evening was spent in examining the school-teacher, the innkeeper, and his wife. They had heard the gospel about four months and seemed well instructed. The school-teacher Hsü had already begun to suffer for the gospel, in the threatened withdrawal of scholars and support if he joined us. But he had no hesitation, and was importunate not to be put off again. On Monday morning, these three were baptized, a crowd of spectators filling the room and crowding about the door. The innkeeper wished to set up a regular Sunday service, and offered us the free use of one of his rooms.”

SELLING NEEDLES AND TRACTS.

Dr. Porter also refers to the great efforts made by the Romanist missionaries to secure a foothold in that portion of Shantung. For the aid they rendered the people during the famine, the priests were enabled to place mortgages on a great many homes, and in this way they have kept their hold to this day upon many who have no sympathy with their doctrine. Some of these Romanist “converts” have sought our missionaries and seem interested in the truth.

Dr. Porter gives the following interesting account of a needle-seller named Chang:—

“Chang had met with others for prayer and Christian conversation, for a long time. He could read a little, and was very clear in his persuasion that he had found the true doctrine. He had come over hoping to be baptized. He said he had an old

mother who had also given up her gods, and would want to be baptized when the pastor could go over there. Chang had shown his zeal in a unique way. Hsia Fu Yuan had given him a few little tracts. He carried them in one of the drawers of his little pedlar's stand, and not only sold needles but the little books as well, as he went from village to village. I was so much interested in his story that I said: 'Suppose I give you a pile of books to sell in the same way?' He was very much pleased, and took away enough to keep him in stock a long time.

"Chang said his first interest in the gospel came from his getting some medicine from his friend Kao. He prayed over the medicine and was so much benefited, as he thought, that he determined to believe in the new doctrine. It did not seem best to baptize him at that time. Since then the man has been here twice, spending Sunday each time. He brought me several hundred cash, the proceeds of the tracts given him. On his last visit, the first week in January, he was examined and baptized. His simple-hearted faith was exceedingly touching. He takes the greatest delight in selling tracts wherever he goes. 'Wherever I sell needles and books now,' he says, 'they grasp my cue to detain me that I may explain the gospel.' He evidently is a genuine character and may sow seeds beside a good many waters as he moves about with his little needle crates."

A CHAPEL INSTEAD OF A THEATRE.

The reception given Dr. Porter at Pang-chia-chuang, in July last, by the people of that and other villages, when they made a feast and brought memorial tablets, will be remembered by our readers. On the arrival of Mr. Smith, in November, they proposed to do something in his honor. As to what their plan was, and how this plan was changed, Dr. Porter says:—

"The village people who had given me such a reception did not consider that quite enough for us two, and proposed to do something to emphasize their regard for Mr. Smith. The highest mark of regard possible is to give a theatrical show in honor of a guest or a friend, and they proposed to

have a theatre to honor the presence of Mr. Smith.

"We had seen the storm in the distance, and the helpers had told the people that we considered that regard enough had been shown. If they wished to do something that would be of some value to themselves and to the pastors they should contribute something for a Christian chapel. But they could not be persuaded at first, and came in a body one day to make their offer. They were, of course, received in an appropriate Chinese way. A whole afternoon was spent in chit-chat until at last the spokesman came to the point of making the offer of a 'show,' with all the *éclat* attaching thereto. Mr. Smith explained that we all were greatly pleased with their unabated interest in us and our work, and assured them that we had established ourselves here for their good, and that we sought only the very highest possible good for them. It was also explained that in Western lands theatricals were not regarded with great respect and that we especially thought little of them. In their own village they themselves had tabued theatricals for twenty years, and it would be unfortunate to begin them again on our account.

"So by much persuasion they agreed to consider the matter again, and to plan something that would really please us. Happily they appreciated the force of all that had been said and saw that a Christian chapel erected here would really give the village a lasting reputation. It was especially necessary that the enthusiasm of the people should be deflected, for many neighboring villages were bent upon following in the work of Pang Chia, ready for the gala day of a theatre, and its pleasures.

"It was only by a steady obstinacy that these people were restrained from another tumultuous expression of kindly regard such as we received last summer. The Pang Chia villagers after many long consultations at last decided on making the chapel subscription. The names of fifty heads of families appeared upon the list. The amount given, it is true, is laughably small considering the time spent in deliber-

ating. But when we think of this as a nest-egg for the future of self-support we are not disposed to make light of it. The people at least think they have done a very noticeable thing. We think so also from the fact that so many pure heathen are ready to give even a little for the erection of a Christian church."

WOMAN'S WORK.

Miss Porter, who is with her brother at Pang-chia-chuang, alludes to some matters in connection with woman's work:—

"The children of the Girls' School I hear of as praying in their homes, refusing to join in idolatrous rites; and some of their mothers and grandmothers, who most bitterly opposed their little girls coming to us at the first, now come with them to the Sabbath services. The influence does not stop even there. Wherever I go, the Christian women ask about the progress of the pupils, and are stirred to some desire to have their children learning, too.

"You can imagine our gratification when, a few weeks ago, one of our neighbors, not a member of the church, came to us with the request that we would hold a meeting at his house for persons who did not like to go to the chapel or come to our house. We now have a gathering there each week, one room being given to the women and children, while the men are listening to preaching in another room on the same premises.

"A walk through our village street, instead of being something to dread, as a walk in Peking always was, may be really enjoyed. Every woman returns a greeting with a friendly word. The farmers turn out or stop their heavy carts to let us pass, or stand guard over some savage dog to relieve our fears; and children, some of whom we do not know, surprise us by singing a strain of a Sunday-school hymn, by way of introduction, then perhaps follow us, hoping for a word or a smile,—while some of my little girls are almost sure to appear, to act as a small bodyguard before we can get very far. Of course these things we only find at our home in Pang-chia-

chuang, but all along the country roads as my chair passes, I hear, 'That is the lady doctrine-teacher'; and scarcely in all these months have I heard added a word of insult or even a discourteous epithet."

REVIVAL AT TUNGCHO.

Mr. Sheffield wrote from Tungcho, February 13:—

"We have held series of meetings with our native Christians, beginning with the week of prayer. There has been a deep religious interest among many of our church members, and they have been taught of the Holy Spirit concerning the hidden life of fellowship with God. Many of the school boys who were not before Christians, give us good grounds of trust that they have begun the new life. There are a number of outside women who seem determined to confess the Saviour. There are four recent cases which have come to our knowledge of families removing their idols from their homes after listening to Christian instruction. Our Boys' School contains thirty pupils, and is in a very encouraging condition. These boys are receiving a Christian education, are becoming rooted and grounded in the faith, and I think will make stronger laborers in the future than those whose youth was passed in heathenism.

"We have a theological class of ten students. One of the number is from the Presbyterian Mission, supported by them. I have taught them for four months in general and church history. Mr. Chapin has taught them in Gospel Harmony. Mr. Goodrich takes the class for three months, and I hope to be able to make a number of short tours to the east."

Zulu Mission.

MR. KILBON, of Adams, reports gratifying work at Amahlongwa, an out-station of Adams. The church had been in an unfortunate condition because of the refusal of the members to conform to the rules established by the mission concerning "beer parties" and the sale of daughters. A religious awakening has occurred, and

the resident membership have taken a new stand, and have pledged themselves to abide by the rules. At a recent communion season five new converts were received to the church, giving promise of efficient service. Mr. Kilbon says:—

“The best of all this encouraging state of things is that it was brought about, under God, by a native, one of our theological class. He went home to Amahlongwa to spend a few days of his vacation, and they persuaded him to stay through the vacation, and this is the result. I believe that both of his parents are still heathen, but he was brought up on the station and commands the respect and confidence of all at Amahlongwa to a remarkable degree. He is a steady, thoughtful young man, but possesses no striking qualifications, any more than scores of others. His education before coming here was of the commonest kind of station-school training, and he was very fond of beer and easily excited by it. His spiritual insight has been quickened, and his Christian character developed, since studying closely the Bible day by day. We can see this same development in all who come here to apply themselves to the study of God’s word, and it encourages us to feel that the theological class, as defective as it necessarily is in intellectual attainments generally, is to be a power for good in the churches.”

THE INANDA SCHOOL.

Mr. Richards gives a cheering account of the condition of the Inanda Girls’ School. He says:—

“All the girls are nearly always present at the religious exercises, though attendance on these exercises is not compulsory. And yet almost every day, if you were here, you would see them go off in groups of two to five or more, kneel in the grass, and pray aloud for twenty minutes. Our five little girls had excellent little meetings every morning, and on Sunday afternoons. What struck me most was that it made no difference who stood by or what was going on; when this time came, they deliberately, and in a dignified manner, took their Testaments and went to their place of

prayer. And I do believe they were in the right spirit to a degree far beyond many of our church members. In the last six months our girls have paid £116 cash. We have had only five charity students, all from kraal homes. We could doubtless have one hundred more kraal students, if we had the means to provide for them. However, I am fast becoming of the opinion that it is exceedingly unwise to make advantages too cheap.”

West Central African Mission.

GOOD HEALTH.—NEW KING OF BIHE.

A MAIL which left Bailunda, January 26, reached Boston only three days earlier than the mail which started February 26, the latter arriving May 1. The health report is excellent. Mr. Sanders says (February 24):—

“Day before yesterday was the anniversary of Brother Bagster’s death. It is hard now to appreciate the way we felt at that time when matters seemed to forebode anything but prosperity. To-day, the mission is on a very different footing. All are well. No one molests us. The people appear to like us. We seem to be progressing fairly in our work, though not yet preaching. Brother Bagster’s heart would rejoice, were he here.

“You know that we often wrote deploring the fact that we were compelled to build so close to the king’s village. We are getting more and more reconciled to the place; at least, I am. Like most other missionaries, we are convinced that our hope is with the young. If we would get hold of them from all parts of Bailunda, we could not locate better than in this place, for each section of country has an enclosure at this capital village, and if a boy who lived far off wished to study, he could come and live in the place belonging to his district, daily coming to our place for instruction.”

Mr. Sanders reports that the rumor of the death of Chilemo, or Antonio Kangombe, the old ruler of Bihé, seems to be well authenticated, and he adds:—

“The new ruler is said to be Kaningini, or Kawunda. We are told that he is a

young man who can read and write, and speak Portuguese, and that he will not allow reprisals. This last, I do not believe. He must be stronger than I think he can be, if he has changed such an old and established custom. I trust it will prove true that he can read and write. If so, he would probably be in favor of education."

AT THE KING'S CAMP.

Messrs. Sanders and Stover had spent between two and three weeks at King Kwikwi's camp, for the double purpose of impressing upon the king the evil of war, and for a more favorable opportunity to study the language. They had but one talk with Kwikwi on the subject of his projected war. He listened, but did not care to have the matter discussed before his people. Mr. Stover writes of the king:—

"King Kwikwi is a strange mixture of the child and the man. When he came to call upon us, immediately after our arrival, and sat on my cot, asking to see everything, he seemed like a child who had been spoiled by having his own way. But when, a few days later, I saw him sit in judgment on a certain case, he impressed me as a man of no mean ability. And as I have seen more of him, the latter opinion becomes more and more confirmed. I am more and more convinced that there is in him the material of a large-hearted, earnest, faithful Christian, if the gospel once finds full lodgment in his heart. And I am praying earnestly that the day may not be far distant, when the Light of the World shall dispel the thick darkness that now enshrouds his heart. The vastness and importance of our work has been impressed upon me, since coming up here, as it never was before; and I begin to have a deeper realization of our great, great need of the 'Enduement of power from on high' of which Father Finney used to speak and write and preach so constantly.

"One sees more of the deep *need* of the people by being here among them, and our hearts often are moved, even to tears. There came into our tent, one day, a Sekulu of fifty years of age, or thereabouts, of fine form, manly bearing, and every

indication of a man of powerful intellect, keen insight, and fine executive ability. And as I lay upon my cot studying his face, as he sat listening to the conversation between Mr. Sanders and the Portuguese half-breed, I could not repress the tears. Such a sad, sarcastic, and withal, exceedingly interesting face, I have seldom seen. It seemed as if the very irony of fate were stamped upon every lineament, as if I could see the restive soul within longing for the better things it was capable of, but which were withheld by the bitter curse under which he groaned. How I longed to tell that restless soul of the liberty of the sons of God, and how forcible seemed the words of St. Augustine: 'Thou hast made us, O Lord! for thyself. And our hearts will be restless forever, until thou cause us to rest in thee.'

WOMEN WELL TREATED.

Dr. Nichols reports the following facts illustrating the character of the natives:—

"We saw a party crossing the Kulili River on a bridge of the frailest construction. The young men went first, deposited their loads on the bank, and returned for the loads of the old men, who carefully crept over unburdened. Then some of the young men recrossed and took their baskets from the women, and their babies as well. Last of all, two strong youths assisted the women themselves to cross. Nothing could be more tenderly considerate.

"Whatever customs my prevail in other parts of Africa, here it is entirely false to say that the women are ill-treated. No one of either sex does any great amount of work, but such as is done, is fairly divided. You may see any day the men working in the corn-fields with the women, although it is understood that this is woman's work. The only work that I have never seen the two sexes share in, is the preparation of *fuba* (corn-meal) and basket-making; both seem to belong entirely to the department of the women. They are certainly as well-treated as the wives of the poorer classes at home, and do infinitely less drudgery. When the harvest-time comes, every man

takes charge of his own corn-fields, doing twice as much as his wife. I never heard of a case of wife-beating; it is a crime, punishable by a fine paid to the wife's parents.

"As for cooking, the women put on a few little pots of food late in the evening, and some young man builds a fire in the village council-room, and prepares a large pot of porridge. At sunset all the men collect in this place and hold a feast, chatting, story-telling, and eating from the general pot. Then the old men may be seen preparing their little stores of snuff, which each man shares with his neighbor. The boys have separate 'council chambers,' but are freely admitted to the men's room, while you may frequently see old men sitting in the other room, enjoying the company of their sons."

CHARACTER OF THE NATIVES.

Mr. Fay has been absent at the coast, on business for the mission, and while at Benguela he wrote, February 18: —

"I am more drawn toward the natives than I am toward the exponents of the so called 'civilization' of this west coast. Far better the pure heathenism of Bailunda than this civilization. I doubt not it will be more tolerable for the Bailundus in the day of judgment than for those who trade with and look upon them as brutes.

"To me now the tone given to the word *heathen* in many of our home prayer meetings would be utterly offensive, and I think the tone would be changed and a new meaning be put into the word, or a new word be used in their prayers, if our Christian people could see the bright, intelligent faces of many of these people.

"They are many of them full of vice, but we have far more offensive specimens of vice in our own land. I do not say this with the thought that they do not need our prayers and work, but with the hope that this very fact may make us more earnest in our prayers, and may work for their best good before they lapse still further into vice."

Gleanings from Letters.

S. T. Miller, Bailunda, West Central Africa.—I have commenced school again, having from three to eight scholars every day; a few are apparently becoming permanently interested in learning, as though they can faintly discern its future good. I expect to begin on the school-house as soon as practicable. Our gardens are not over flourishing, owing to the ravages of insects, though some of the vegetables are doing well.

William H. Gulick, San Sebastian, Spain.—Preaching services continue regularly in our house; at some of the meetings during the week of prayer, there were, counting those of our own household, sixty persons present. We are gradually extending our acquaintance in the city and in the neighboring towns and villages, and we find San Sebastian most favorably situated for easily reaching, either by person or by letter, all parts of our extended field.

Miss Sophia Crawford, Monastir, European Turkey.—One bright little girl, whose father is a teacher in Scopica, when asked about praying to saints, said: "When you allowed me to go to our friend's house, the other day, to dine, they asked me if those Protestants only kept Sunday as a holiday, and gave no honor to the saints, who could do so much for them by intercession. I replied," said she, "that if one was to go to the house of a king for a *baksheesh*, would he by the favor of a servant, or of the king himself?" You can imagine my delighted surprise at this reply. She is a quiet little girl, and I did not know that she had so soon caught the spirit of the New Testament.

George C. Reynolds, Van, Eastern Turkey.—It was pleasant to find, at Aghagh, a choir of young men, who, by a really sweet rendering of the hymns which have been translated into Armenian, were in the

habit of helping to a profitable spending of the evenings by the villagers assembled in the stable, which serves as the village guest-room. As travelers are often present, this becomes a really effective method of preaching.

L. Bissell, Ahmednagar, India.—The native agents in the Kolgav Church and district have been paying a tenth of their salaries for the support of the pastor. But a balance of three or four rupees per month was wanting to make up his full

pay. They have now, after reducing the balance as much as possible, divided it among themselves in proportion to their income, so that each one is paying something more than a tenth. The pastor joined in the effort, giving up a little more than a tenth of his salary—(\$7 per month with a family of eight children to support). How much more ought such a church to do for the support of gospel work in this district?

Notes from the Wide Field.

JAPAN.

STATISTICS OF 1882.—The Annual Report of the Evangelical Alliance of Japan, for 1882, brings the statistics of all Protestant Missions in the Empire down to the beginning of the present year. We give the following summary, indicating also the changes which have taken place since the report of 1881:—

		Increase.			Increase.
Missionaries, male . . .	89	1	Sunday Schools	109	8
„ female	56	8	Sunday School Pupils .	4,132	368
Churches	93	10	Ordained Preachers and Pas-		
Members	4,987	575	tors	49	11
Theological Schools . . .	7	1	Assistant Preachers and Cat-		
„ Students	71	*22	echists	100	*23
Secular Schools	63	5	Contributions of Native		
Secular School Pupils .	2,546	355	Christians (in yen) .	12,064	3,292

FOREIGN MISSIONS OF THE AMERICAN METHODIST-EPISCOPAL CHURCH.

THE Sixty-fourth Annual Report of the Missionary Society of the Methodist Episcopal Church covers the year 1882, and some of the statistics of its operations in foreign fields are given in the table below. Included in the enumeration are the missions in Norway, Sweden, Denmark, Germany, and Switzerland, where the chief aid rendered is through native helpers. The aggregate of communicants, including probationers, is 39,079. Progress in the line of education is quite marked. In place of the 12 high schools or colleges, with 39 teachers and 635 pupils, of the preceding year, there are now 22 schools, 94 teachers, 1,183 pupils. Theological students have increased from 79 to 110. The day schools have grown from 331, with 11,161 pupils, to 498 schools, with 12,913 pupils. The scholars in the Sunday schools number 54,097. In this connection may be mentioned some facts given in the *Quarterly Magazine*, of the Methodist-Episcopal Church, for April, relating to the contributions within that church for mission work, including home and foreign missions. In 1873 the average annual contribution per member for the whole church, for home and foreign missions, was 46 cents. The rate declined until 1878, when it was 30 cents per member. Since then there has been an increase, until during the last year it was about 36 cents per member. As these contributions are reported by Conferences, we find that the largest proportionate giving does not come from what might be supposed to be the richer Conferences.

* Decrease.

The statements upon this point show that this large branch of Christ's church is like other branches, not doing all it might for the extension of Christ's kingdom.

SUMMARY OF M. E. FOREIGN MISSIONS.

MISSIONS.	Foreign Missionaries.	Assistant Missionaries.	Native Ordained Preachers.	Native Unordained Preachers.	Native Local Preachers.	Members.	Probationers.	Average Attendance on Sunday Worship.
Africa	17	3	53	1,964	186
South America	3	3	2	10	6	224	274	1,690
Foochow	3	2	18	38	52	1,600	836	2,119
Central China	2	6	..	1	3	56	50	186
North China	6	6	2	3	6	239	150	346
Germany and Switzerland	3	2	73	10	48	9,760	2,359	16,070
Norway	1	1	26	..	20	2,898	477	5,130
Sweden	1	..	49	18	78	6,924	2,308	23,530
Denmark	3	2	4	3	2	678	120	1,965
North India	21	15	19	80	6	1,885	1,589	5,186
South India	27	14	7	3	28	1,253	726	3,147
Bulgaria	4	4	4	..	2	35	15	140
Italy	1	1	13	6	..	708	311	872
Japan	14	12	7	8	9	515	113	1,220
Mexico	9	8	5	7	4	356	471	1,139
Grand Total	103	76	246	187	317	29,095	9,984	92,740

AFRICA.

EGYPT.—Rev. J. R. Alexander, of the United Presbyterian Mission in Egypt, has an article in the *Catholic Presbyterian*, on the influence of the late war on the American Mission. It is a very pleasant report, of which this may be given as a summary: "While a few of the Christians were taken to the army, all returned safe and uninjured except one. The poor are no poorer, the needy are no needier, than they were before the war. The rich may not be quite so rich, but have lost nothing materially. New doors are opening up for the Lord's work. People everywhere are ready to hear the gospel preached. Schools are being established. Our training college has over two hundred pupils this session. We are beginning now to go round about Zion to count her towers, and we hope, when we speak of them in our Annual Report, to show that 'God is known in her palaces for a refuge.'"

MASASI.—It seems that the marauders who made the attack upon Masasi, the station of the English Universities' Mission, east of Lake Nyassa, were from that section of the Zulu tribe which was driven out of their own land in the time of Chaka—the grandfather of Cetewayo. They are sometimes called the Maviti—very warlike and cruel. The committees of the Universities' Mission, while highly commending the conduct of the Masasi missionaries, have yet advised that no settlement for freed slaves should be made without some preparations for self-defence, and that such arrangements for self-defence should not be connected with the mission, but under the authority of local chiefs, or of the Sultan of Zanzibar. Mr. Maples, of Masasi, thinks that the expectation that the stoppage of the slave-trade on the seas would practically end it upon the land is a delusion. He says that there is no such legitimate traffic in the interior of Africa as to warrant the hope that through its development the traffic in slaves would be brought to an end.

OLD CALABAR.—The quarterly journal, *Africa*, has an interesting item concerning the United Presbyterian Mission of Old Calabar, on the West Coast. Missionaries are successfully penetrating the interior by the Cross River. Four missionaries lately

returned from an extended exploration up the river. "They reached a point of two hundred and fifty miles above Calabar, and one hundred miles beyond that reached by Mr. Edgerley two years ago. 'We were kindly received everywhere,' Mr. Edgerley writes; 'called at about sixty towns, heard of many more; found many of them devouring each other, occasionally by war, and sometimes by their teeth, being cannibals. They all begged us to come back soon.' Mr. Edgerley's journal, when published, will have doubtless much interest. 'In all these places,' writes Mr. Jarrett, one of the young missionaries, 'there is a desire to know about God and his Word; that some one be sent to teach them. At Ikorana, one of the villages, the people have given a site for building, and have cleared it of the bush. Here they all understand Efik, so that in the matter of language there would be no difficulty. 'For my part,' he adds, 'I shall be very willing to go and labor at one of these places.' Mr. Clerk, the other young missionary, also narrates how pleased he was with the results of their visit, well received—a door open for stations. He is quite enthusiastic on the subject. The regions beyond here, as at the Cameroons, are thus opening up for the preaching of the Gospel. The mission has unhappily, by a fire at Duke Town, had two houses burned to the ground, but as the new year offering for 1883, in Scotland, was to be devoted to the improvement of the mission property at Old Calabar, they hope that these may be soon restored, and their other buildings repaired."

CENTRAL ASIA.

A BUDDHIST SHRINE. — The *Periodical Accounts* of the United Brethren, for March, contains an interesting letter from Rev. Mr. Redslob, a Moravian missionary at Kyelang, Thibet, who had visited a celebrated Buddhist place of pilgrimage—Triloknath in Lahoul. The place is some two days' journey from Kyelang, and the road is exceedingly difficult to travel, the mountain pass being some eighteen thousand feet high. Pilgrims come to Triloknath, not only from Lahoul and Thibet, but Hindus come even from Southern India, to perform their devotions side by side with the Buddhists. The pagoda is insignificant, and nothing but whitewash keeps it from the appearance of decay. The place owes its celebrity to a marble statue of Buddha, of which Mr. Redslob says:—

"This statue is said not to have been carved by human hands, but to have grown out of the earth in its present form; every one in these parts believes this, and the lama, who officiates as high priest, most solemnly declares it to be true. A peculiar mystical relationship exists between this image and the Great Lama, at Lhasa, who is the incarnation of Buddha, but the mystery admits of no more detailed explanation. The statue is enthroned in darkness, which is illumined only by two small lamps. I, who had to remain standing at the outer door, would have seen nothing at all, if the lama, willing to show me this wonder, had not gone in, and lifting the rags which partly covered it, thrown the light of a pine torch into it for a moment. In the interior, which Buddhists and Hindus are allowed to enter, there is a small table for offerings, on which stand little tin vessels, filled with oil or butter, which are lighted as a sacrifice every morning and evening.

"When I visited the temple, very few pilgrims were there, only three Buddhists and one Gaddi (Hindu); they repeatedly threw themselves down on the threshold of the holy place, murmuring a short form of prayer. They then gave the officiating priest some copper coins from a narrow strip of linen, which had been rubbed against the statue, and withdrew. This visit to the idol and worship of the shrine is thought, not only to earn a blessing on house and home, especially on children, but also—in direct contradiction to one of the fundamental principles of Buddhist teaching—to free the penitent sinner in a moment from all his sin, and to fit him for entrance into Nirvana, the abode of bliss. I entered into conversation with the attendant lama and his assist-

ant, but found them utterly ignorant concerning their own religion, and also so extraordinarily stupid and indifferent as to all religious matters, that I could not discover a single topic which I could use as a starting-point for a conversation about higher things. Their hearts were as dark as their temple, and to judge from their children, who hung about idly, their manner of life must be as unclean as the surroundings of the place."

PERSIA.

LIEUTENANT-COLONEL STEWART, of the Bengal Staff Corps, has recently traveled through the eastern and northeastern portion of Persia, part of the time disguised as an American horse-dealer, and part of the time openly, in the employ of the government. In a recent interview with the Committee of the British and Foreign Bible Society, he reported that he found in many places a call for the Scriptures. One day as he entered a shop, a man produced a box of books which proved to be Bibles and Testaments in Persian. He asked the man where he obtained these, and was told that Daud, a colporteur of the American Bible Society, had entrusted the books to him for sale. This man asked for a private interview, and came late one night for a two hours' conversation. He said he had read the Bible, and been deeply impressed by it, and asked earnestly, "Tell me—am I a Christian?" Even a Mohammedan priest came to Colonel Stewart, inquiring for a Bible, and showed that he was able to read it by reading several chapters. Colonel Stewart gives the following account of a Persian sect, which seems to be accessible by Christian teachers: "In Persia there is a very interesting sect of people called Babis. This sect was originated by Ali Mahomed, a native of Shiraz. He was born in 1823, and about 1843 commenced preaching, announcing that he had been commissioned to preach a new religion. He called himself Al Bab, or 'the door,' meaning that he was the door to heaven. He said that the spirits of all men emanated from God, and would, after various migrations, return to God. His religion was a species of pantheism. He said that a special spirit from God entered into certain people, and that the spirit which had been in Abraham, in Moses, in our Saviour, and others, was now in him. His tenets spread very widely, and his followers, who were very numerous, rose in revolt against the government. Ali Mahomed, who was a quiet sort of a man, did not join in the revolt, but he was imprisoned, and eventually shot by order of the government in Tabriz. Now these Babis, who have ceased to be Mohammedans, and who have lost their prophet, long for a new religion. In fact, they are inquirers, and just in the frame of mind to become Christians. They only require teaching, and leading to Christ. They are in the frame of mind when missionary effort would be most productive of good."

INDIA.

POWER OF HINDUISM.—Rev. Mr. McLaurin, of Samulcotta, gives a story in the *Canadian Baptist*, which illustrates the power of Hinduism over those who have been trained under it. It seems that a certain man, Ramakista, was an active, liberal Hindu, who, being greatly distressed at the sorrows of Hindu widows, encouraged their marriage, and at one time, simply as a matter of principle, paid the expenses of the wedding ceremonies of two couples where the brides were widows, at a cost of nearly \$1,500. But the caste priests saw that their craft was in danger if such a wealthy and influential man was allowed to escape discipline, so they proceeded against him, pronouncing an excommunication, similar in its effects to the major excommunication among the Roman Catholics some centuries ago. He was pronounced an outcast, a pariah, a dog. Ramakista brought an action against the priest for defamation, but did not obtain his case. He had no Christian principle to support him, and there was not in him the stuff to make a martyr, so he surrendered, confessed his sin, and asked restoration to caste. The usual humiliating penances were not required of him, but he was made to promise never to help the cause again. It is a singular illustration of mixture of good and evil in some

men, that the night of the very day when he made this promise, Ramakista sent \$5,000 to the society in Madras whose object is the promotion of widow marriages. The story clearly shows the immense power of caste, and at the same time the extent to which Christian ideas have permeated India.

Miscellany.

SHIVA OR CHRIST.

The following remarks appear in the *Bombay Guardian*, in commenting upon a statement made as to the worship offered to Shiva among the Hindus. It is in answer to the suggestion which had been made that the true God was approached by these Hindus who in their blindness were calling him Shiva.

“Between the mere name of Shiva and that of Jesus, we do not know that there is much to choose. But names of persons stand for persons. Shiva is the name of a Hindu god having a certain character, and that, to one who knows anything of the New Testament, exceedingly revolting. Even a Christian would be indignant if he were called by a name that suggested the most impure associations, and if addressed in that way by some one asking for help, would think it important to have the odious imputation withdrawn before extending that help. Now, the character of God is not only sacred to him, but upon it depends the happiness of all who are governed by him, and God owes it to them that he should be jealous of his own holiness, and not allow it to be thought that Shiva is his representative. ‘This is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.’ God’s Spirit is in the world to make men acquainted with him who is manifest in Christ, and this end is certainly not accomplished or approached when suppliants of Shiva are encouraged to believe that God hears them when thus addressed.”

INFORMATION NOT ENOUGH.

Need enough there is of information; but alas! in this year of grace fifty per cent. of the households of the Church will

not read missionary literature, though it fall like snow-flakes on their tables. And this is said in the face of the fact that no department of religious literature is fresher or more fully abreast of the time. The pastors are legion who do their best and who do well enough, and some actually find straw at hand to make the Monthly Concert or one Sunday service a month the brightest and best attended of all the meetings they hold; and yet these very men are the ones, often, who complain of the great indifference of a large per cent. of their membership to the diffusion of the Gospel. Let us not abate one jot of effort to make information, fresh and adequate, as abundant as possible; but let us not fail to see that the need lies deeper far in the hearts and in the unchristian attitude of multitudes, who say, ‘Lord, Lord,’ and do not the things that He bids. Our missionary impulses must be got where the apostles got theirs, when, as yet, there was no information to be had, and missionary history it was theirs to create. That is where multitudes of God’s humble ones get their missionary ardor now, and, believing that the kingdoms of the world are to become Christ’s, and praying, not saying, ‘Thy kingdom come,’ they want to know whether the promises are being fulfilled and their prayers answered. Hence, they *read*. Women getting their living by the work of their hands come in for the missionary magazine and pay for it. And as surely as we live, unless we are led to desire a great revival of missionary zeal, and to ask for it till we get it, though all the presses on earth were to do nothing else but to print missionary literature, and money were in hand to scatter the leaves till they rival the leaf-fall of autumn, we die without the sight. — *Rev. Dr. H. C. Hayden, in The Independent.*

BIBLIOGRAPHICAL.

Life and Labors of Robert Moffat, D. D., Missionary in South Africa. By Rev. William Walters. New York: Robert Carter & Brothers. pp. 336.

A book for the Sunday-school library; interesting and instructive. There is nothing more elevating than the life of a noble Christian hero like Dr. Moffat.

Historical Sketches of Woman's Missionary Societies in America and England. Edited and published by Mrs. L. H. Daggett, 287 Bunker Hill Street, Boston.

This is a revised edition of these sketches, giving, in compact form, valuable information concerning the various Woman's or-

ganizations for prosecuting missions, a brief history of each society and its work, with a list of its missionaries. Price, 75 cents.

BOOKS RECEIVED.

Current Discussions in Theology. By Professors Boardman, Curtiss, and Scott, of Chicago Theological Seminary. Volume I. Chicago: F. H. Revell. Price, \$1.00.

The Royal Anthem Book. By Mrs. Clara H. Scott. Cincinnati: F. W. Helmick.

Christian Missions Before the Reformation. By Rev. F. F. Walrond. London: Society for Promoting Christian Knowledge.

China. By Robert K. Douglas, of the British Museum. London: Society for Promoting Christian Knowledge.

Notes for the Month.

TOPIC OF SPECIAL PRAYER.

Missionary Counsels. — That in all annual meetings and station meetings, and in all gatherings for conference and for business, the chief desire may be to know what the will of the Lord is; that the teachings of Holy Scripture and of the Holy Spirit may be earnestly sought; that there may be readiness to discern and to accept every intimation of Divine Providence; that due mutual deference may reign; that concerning places and forms of labor, and all departments of missionary policy, right things in a right manner may be attempted; that every instrumentality and effort may be employed in such ways as shall accomplish most for the spiritual good of men, and for the honor of the Lord our God; and that to this end there may be such harmony of views and feelings as shall make it appear that all concerned are perfectly joined together in the same mind and in the same judgment.

ARRIVALS AT STATIONS.

January 19. At Foochow, China, Rev. J. E. Walker and wife.

March —. At Constantinople, Miss Emily McCallum.

April 2. At Kobe, Japan, Miss Mary E. Gouldy, Miss Mary A. Daughaday, and Miss Francis Hooper.

ARRIVALS IN THE UNITED STATES.

April 29. Rev. C. F. Gates, and Miss Sarah E. Sears, of Mardin, Eastern Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The story of Egin, in Eastern Turkey. (Page 240.)
2. Mission work in Bulgaria. (Pages 212 and 219.)
3. Further reports of the rescued Gilbert Islanders. (Page 210.)
4. The revival at Choonkoosh, Eastern Turkey. (Page 221.)
5. Remarkable openings in the province of Shantung, China. (Pages 224-227.)
6. The growth of the evangelical work in Japan during 1882. (Page 231.)
7. The tidings from the West Central African Mission. (Pages 228-230.)
8. The school at Roha, and other items from the Maratha field. (Page 223.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		MICHIGAN.	
Union, Rev. F. V. Norcross,	10 00	Detroit, Philo Parsons,	100 00
MASSACHUSETTS.			
Cambridge, Pilgrim ch.	10 00	Previously acknowledged,	152 09
Chelmsford, A friend, to close a pledge,	5 09		13,791 22
Wellesley, Rev. P. D. Cowan,	15 00—30 09		13,943 31
NEW YORK.			
West Bloomfield, Thank offering,	12 00		

Donations Received in April.

MAINE.		MICHIGAN.	
Cumberland county.		Caledonia co. Conf. of Ch's. T. M.	
Brunswick, Cong. ch. and so.	100 00	Howard, Tr.	
Cumberland, Cong. ch., with other dona., to const. O. S. THOMES, H. M.	69 00	East Burke, C. A. Harris,	15 00
Gorham, Cong. ch. and so.	28 45—197 45	East Hardwick, Cong. ch. and so.	19 00
Kennebec county.		Lower Waterford, Cong. ch. and so.	16 23
Winthrop, Cong. ch., 34; Mrs. Otis Packard, to const. BERTHA L. PACKARD, H. M., 100,	134 00	St. Johnsbury, Cong. ch. and so.	10 00—60 23
Lincoln and Sagadahoc counties.		Chittenden county.	
Bath, Central ch. and so., 100; Widow's mite, 1,	101 00	Underhill, Cong. ch. and so.	5 00
Penobscot county.		Essex county.	
Bangor, Cent. ch., E. R. BURPEE, to const. himself H. M.	100 00	Granby and Victory, Cong. ch. and so.	7 78
Hampden, Cong. ch. and so.	4 75—104 75	Orange county.	
Piscataquis county.		Tunbridge, Cong. ch. and so.	5 57
Garland, Cong. ch. and so.	5 00	Williamstown, C. C. Barnes,	2 00—7 57
Somerset county.		Orleans county.	
Norridgewock, Cong. ch., m. c.	33 66	Coventry, M. C. Pearson,	5 00
Solon, Cong. ch. and so.	5 35—39 01	Rutland county.	
Union Conf. of Churches.		Benson, A friend,	1 00
North Bridgton, Cong. ch. and so.	20 00	Pittsford, "D."	1 00—2 00
Waterford, 1st Cong. ch. and so.	15 00—35 00	Washington co. Aux. Society. G. W. Scott, Tr.	
Washington county.		Northfield, Cong. ch. and so.	12 79
Macbias, Centre-st. Cong. ch.	9 25	Windham co. Aux. Society. H. H. Thompson, Tr.	
York county.		Brattleboro', Cen. Cong. ch., 67; 10; H., 6,	73 10
Biddeford, 2d Cong. ch., Mrs. J. G. Garland,	25 00	Jamaica, Cong. ch. and so.	12 58
Lyman, A friend,	5 00	South Wardsboro', Friends,	2 00
Saco, 1st Cong. ch. and so.	8 51	Windham, Cong. ch., 64.46; Banks Fund, 1,	65 46—153 14
York, A friend,	3 00—41 51	Windsor county.	
	666 97	Ludlow, Cong. ch. and so.	40 00
NEW HAMPSHIRE.		So. Royalton, Cong. ch. and so.	4 43
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Springfield, Cong. ch. and so.	10 38
Alstead, 3d Cong. ch. and so.	12 00	Woodstock, 1st Cong. ch. and so.	12 43—67 24
Roxbury, Brigham Nims,	10 00—22 00		416 71
Coos county.		<i>Legacies.</i> —Jericho Centre, Ezra Elliot, to const. I. C. STONE, G. M. STYLES, and Mrs. J. H. FULLER, H. M., by Rev. L. H. Elliot, Adm'r (prev. paid, \$729),	308 24
Gorham, Cong. ch., Quar. collection, Grafton county.	7 72	St. Johnsbury, Luke Spencer, add'l,	50 00—358 24
Barnstead, J. S. Jones,	10 00		774 95
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		MASSACHUSETTS.	
Amherst, Cong. ch. and so.	36 09	Barnstable county.	
Bedford, Presb. ch.	8 00	Yarmouth, 1st Cong. ch. and so.	30 00
Bennington, Cong. ch. and so.	11 10—55 19	Berkshire county.	
Rockingham county.		Housatonic, Mrs. W. Fuller,	3 00
Brentwood, Cong. ch. and so.	8 00	North Adams, 1st Cong. ch. and so.	37 18
Exeter, Nathaniel Gordon,	50 00	Sheffield, Cong. ch. and so.	5 93—46 11
Kensington, 1st Cong. ch.	15 00	Bristol county.	
Newmarket, Cong. ch., 8; do., T. H. Wiswall, 10,	18 00—91 00	Fall River, Cent. ch., m. c.	49 47
Sullivan county Aux. Society.		Norton, Trin. Cong. ch.	107 50
Langdon, Cong. ch. and so.	12 00	Rehoboth, Cong. ch. and so.	25 13—182 10
	197 91	Brookfield Ass'n. William Hyde, Tr. Barre, Evang. Cong. ch., to const. Miss MARY I. PARTRIDGE, H. M.	102 95
VERMONT.		Brookfield, Cong. ch., to const. C. E. STEBBINS, H. M.	100 00—202 95
Addison county.		Essex county.	
Orwell, Cong. ch. and so.	25 06	Lawrence, Eliot ch. and so.	62 00
Bennington county.		Essex county, North.	
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do., m. c., 51.15,	540 15
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m. c., 34,	107 00
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73.84; F. A. Brewer, Gen. 28:22,	
l. c. 500,	651 45
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DYER, M. L. WALTON, E. F.	
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Lowell, Pawtucket ch.	22 00
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m. c., 74.48,	259 26
Wakefield, Cong. ch. and so.	133 44—1,478 05
Middlesex Union.	
Tyngsboro', Cong. ch. and so.	7 77
Norfolk county.	
Braintree, 1st Cong. ch., m. c.	13 43
Dedham, 1st Cong. ch., m. c.	29 29
Sharon, Cong. ch. and so.	205 16—247 88
Plymouth county.	
Campello, Cong. ch. and so.	150 00
Marion, S. D. Hadley,	10 00—160 00
Suffolk county.	
Boston, Park-st. ch., 5,361; Walnut-	
ave. ch., 442; Shawmut ch., 379.22;	
Central ch., 105; do., m. c., 44.21;	
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Mt. Vernon ch., J. S. Ellis, 20;	
Highland ch., 5.68; A friend, 100;	
A thank offering for Adana, 10;	
J. P., 5; J. D. W., 5,	6,552 11
Chelsea, A. M. Dutch,	5 00—6,557 11
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Oxford, 1st Cong. ch. and so.	23 00
Worcester, Union ch. and so., 102;	
Mission Chapel, 6.79; E. C. C., 20,	128 79—200 55
—, A friend,	30 00
	11,127 40
Legacies.—Boston, Mrs. Charlotte A.	
Stimson, add'l,	29 00
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Elijah Hutchinson, Ex'r,	25 00—54 00
	11,181 40
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Kingston, H. J. Wells,	20 00
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South Norwalk, J. M. Layton,	10 00
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Hartford, Theo. Sem., 102.72; do.,	
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North ch., m. c., 5; Miss J. A.	
Maltby, 50,	64 34—141 34
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L. C. Learned, Trs.	
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2d ch., m. c., 28.71,	109 86
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way, 5,	15 00—183 96
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Mansfield, 2d Cong. ch.	35 28
Union, Cong. ch. and so.	5 55—40 83
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Westford, Cong. ch. and so.	11 00
Woodstock, 1st Cong. ch.	32 84—43 84
Naubuc, P. H. Goodrich,	10 00
—, A lady,	500 00
	1,438 54

NEW YORK.

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Binghamton, 1st Cong. ch. and so.	144 77
Brooklyn, A friend,	200 00
Danby, Rev. S. Johnson,	1 00
Deep River, Cong. ch. and so.	5 00
Flushing, 1st Cong. ch. and so.	52 77
Gilbertsville, Mrs. A. Wood,	5 00
Gloversville, Cong. ch. (of which 100	
from A. Judson, to const. Miss C.	
VAN VOAST, H. M.; 100 from Mrs.	
S. B. Place, to const. Miss P. C. AN-	
DREWS, H. M.), to const. JOSEPH	
STREBLE and JOHN SYE, H. M.	432 51
Hillsboro', Cong. ch. and so.	10 00
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Norwich, I. S. Newton,	20 00
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yon, by Erastus F. Brown, Trustee,	1,000 00
	2,083 72

PENNSYLVANIA.

Carbon Run, Welsh Cong. ch.	3 00
Philadelphia, Member of Calv. Pr. ch.	5 00
Scranton, F. E. Nettleton,	30 00
Sewickley, Lucy F. Bittinger,	10 00
Troy, Mr. and Mrs. G. P. Sewall,	10 00
Wilkes Barre, Welsh Cong. ch.	16 00—74 00

NEW JERSEY.

Summit, Central Pres. ch., to const.	
Rev. J. H. McILVAINE, H. M.	50 00

NORTH CAROLINA.

McLeansville, 1st Cong. ch.	5 00
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MISSISSIPPI.

Toulagoo, Cong. ch., 5; Miss. so. of	
University, for Africa, 5,	10 00

TENNESSEE.

Springfield, M. L. Minott,	1 00
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GEORGIA.

Midway, Cong. ch.	5 00
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TEXAS.

San Antonio, A friend,	3 00
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OHIO.

Brooklyn Village, Friends, for the	
steam Launch,	1 10
Brownhelm, Cong. ch.	10 00
Bryan, S. E. Blakeslee,	11 00
Chardon, Cong. ch., 8.63; Rev. A. T.	
Reed, 5,	13 63

Cincinnati, Vine-street ch., for steam Lunch for Micronesia Mission, 300;	
Columbia Cong. ch., 32.25;	332 25
Cleveland, 1st Cong. ch., 19.51; Frank- lin-ave. ch., 15;	34 51
Delaware, William Bevan,	300 00
Farmington, M. H. Cooley,	4 00
Litchfield, Cong. ch.	18 00
Lodi, Cong. ch.	11 57
Pisgah, Cong. ch.	3 00
Sandusky, 1st Cong. ch.	50 00
Toledo, 1st Cong. ch., 111.70; Mrs. Eliza H. Weed, 20,	131 70
Vermillion, Cong. ch.	2 65
Wauseon, Cong. ch.	30 00
West Mill Grove, Cong. ch.	1 39
West Williamsfield, Cong. ch.	4 00
Windham, 1st Cong. ch.	37 70—996 50

Legacies. — Bellevue, Mrs. Elvira
Boise, by Spencer W. Boise, Ex'r,

1,000 00
1,996 50

INDIANA.

Fort Wayne, Plymouth Cong. ch.	30 00
Lowell, Thomas Peach, 10; E. N. Morey, 5; A friend, 2,	17 00—47 00

ILLINOIS.

Aurora, S. B. DYCKMAN, with other dona., to const. himself H. M.	25 00
Chandlerville, Cong. ch.	7 55
Chicago, Plymouth Cong. ch., m. c., 51.39; U. P. ch., m. c., 10.73; Theo. Sem. Miss. So., 7.10,	69 22
Danville, Mrs. A. M. Swan,	5 00
Griggsville, Cong. ch.	26 41
Kenosha, Rev. T. Gillespie,	5 00
Knoxville, J. G. Princell,	1 00
Port Byron, A thank offering,	2 00
Sterling, Cong. ch.	25 75
Woodstock, Cong. ch.	6 95—173 88

MISSOURI.

Amity, Cong. ch.	5 00
New Cambria, Cong. ch.	4 00
Salem, Cong. ch.	2 00—11 00

MICHIGAN.

Armada, 1st Cong. ch.	42 86
Charlotte, Cong. ch.	20 00
Hubbardston, Cong. ch.	7 17
Litchfield, 1st Cong. ch.	10 85
Northport, 1st Cong. ch.	12 46
Pontiac, 1st Cong. ch.	8 69
Port Huron, Cong. ch.	32 50
Richmond, Cong. ch.	5 00—139 53

WISCONSIN.

Berlin, Un. ch. Miss. So.	15 00
Brant, Mr. and Mrs. E. W. Scott,	2 00
Madison, 1st Cong. ch., to const. W. A. TRACY, H. M.	100 00
South Koshkonong, Cong. ch.	5 47—122 47

IOWA.

Bear Grove, Cong. ch.	11 94
Belmond, Mrs. E. Whiting,	2 00
Chester Centre, Cong. ch.	47 00
Clay, Cong. ch.	9 00
Cresco, E. T. Stoddard,	4 00
Davenport, H. T. Bushnell,	10 00
Fairfax, Rev. R. Hassell,	2 00
Haughton, Cong. ch.	7 00
Keokuk, Cong. ch.	76 00
Miles, Oliver Emerson,	2 00
Monona, Cong. ch.	10 00
Muscataine, Cong. ch.	62 95
Osage, Ch. Miss. So.	10 44—254 33

MINNESOTA.

Duluth, Pilgrim Cong. ch.	12 55
Minneapolis, Plymouth ch., 30.97; 2d Cong. ch., 1.44,	32 41
Winona, Cong. ch., with other dona., to const. Mrs. LOUISA WILSON, H. M.	50 00—94 96

KANSAS.

Cottonwood Falls, Cong. ch.	3 00
Great Bend, Cong. ch.	6 75
Green, J. and F. H. Pettijohn,	1 25
Wellsville, Cong. ch.	3 99—14 99

NEBRASKA.

Aten, Rev. Lewis Bridgman,	5 00
Lincoln, K. and C.	8 00
West Point, Cong. ch.	3 69
Wisner, Cong. ch.	4 10—20 79

CALIFORNIA.

Murphy's, Cong. ch.	2 45
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DAKOTA TERRITORY.

Clark, Cong. ch.	5 00
Henry, Cong. ch.	4 25—9 25

CANADA.

Province of Quebec.	
Danville, "C."	28 00
Province of Ontario.	
Garafraza, A few friends,	5 00

FOREIGN LANDS AND MISSIONARY
STATIONS.

England, Liverpool, J. Q.	50 00
New Zealand, Friends, for publishing Mortlock books,	12 50
Sandwich Islands, Miss L. K. Bingham, for Africa,	5 00
Sandwich Islands, Honolulu, "N."	27 00
Turkey, Constantinople, Nicola K. Oghlon,	8 80
Manisa, m. c., coll. for Bibé Mission,	36 61
Sis, Church at,	6 60
Trebizond, Zenope Felician,	2 20
	148 71

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS. Miss Emma Carruth, Boston, Treasurer.	
For several missions, in part,	8,144 92
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinoi, Treasurer,	2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Cumberland, Cong. ch., for Boys' School at Zeiton,	40 00
VERMONT. — Bennington, 2d ch., Green Box Bank Co., 35; Cabot, Cong. Sab. sch., 10; Granby and Victory, Cong. Sab. sch., 3.22; Lower Waterford, Penny contribution, 12.70;	60 92
MASSACHUSETTS. — Auburn, Cong. ch., 2.50; Dracut, Young people's offering, 10; Kings- ton, Sab. sch. May-flower ch., 2.77;	15 27
CONNECTICUT. — Cromwell, Cong. Sab. sch., 45; Fairfield, Miss Anna P. Nichols, for Boys' School in Cesarea, 30; Ledyard, Cong. Sab. sch., 6.31; Middlebury, Cong. Sab. sch., for Kioto Training-school, 10; New Preston Hill, Cong. Sab. sch., 50c.; North Stonington, Cong. Sab. sch., 30.78; South Coventry, Cong. Sab. sch., for student at Pasumalie, 20; South Norwalk, Sab. sch. class, for Cesarea, 15,	157 59
NEW YORK. — Brooklyn, Greene-ave. Pr. ch., for Choonkoosh schools,	12 50
DISTRICT OF COLUMBIA. — Washington, Little Rills of Llenismary,	2 00
OHIO. — Brownhelm, Cong. Sab. sch., for Africa, 5; Etnaville, Cong. Sab. sch., for Africa, 3.03; Lodi, Cong. Sab. sch., for Africa, 10; Unionville, Cong. Sab. sch., for Africa, 2.78,	25 81
ILLINOIS. — Oswego, Cong. Sab. sch., 7.49; Polo, Cong. Sab. sch., 17.46; Waverly, Cong. Sab. sch., 13.69,	38 64
MICHIGAN. — Armada, Cong. Sab. sch.	9 01
IOWA. — Clay, Cong. Sab. sch.	3 00
NEBRASKA. — Fairfield, Cong. Sab. sch.	5 50
	370 24

Donations received in April,	27,943 27
Special Offerings " " "	152 09—28,095 36
Legacies, " " "	2,412 24
	30,507 60

Total from September 1, 1882, to April
30, 1883: Donations, \$242,636.60;
Legacies, \$48,651.51=\$291,288.11.

FOR YOUNG PEOPLE.

HOW THE GOSPEL REACHED EGIN.

BY MISS C. E. BUSH, HARPOOT, EASTERN TURKEY.

THE city of Egin, four days' journey due north from Harpoot, is peculiar among the cities of Turkey as to situation, the characteristics of its people, and the style of life. Long years ago, the Armenians built a city on the eastern slope of one of two lofty mountains, which, facing each other, stand guard over the western branch of the Euphrates as it flows between them. The sterility of the soil, the inaccessibility of the place, and its undesirability as a site, gave them hope of being delivered from the envy and the enmity of their enemies, while a wonderful spring of water, clear as crystal, cheered them with the prospect of making even "the desert to rejoice and blossom as the rose," and gave the name to the place Egin, that is, the "Eye" of the mountain.

The place grew also to be one of the strongholds of the Gregorian, or old Armenian, faith, and now contains two large stone churches, having a bishop and numerous priests. The people are hospitable, refined, and versed in all the etiquette of Oriental life. The city affording but small facilities for earning a livelihood, its inhabitants have been forced to seek support in the surrounding villages, Constantinople, and even foreign lands, so that many are absent from home for fifteen, twenty, or even thirty years. They often acquire wealth, and a knowledge of the world, so that their homes are quite luxurious. The better class of women dress in broadcloth and silk, and are bright and pretty. They possess far greater influence than in most towns in this land. The largest Gregorian school for boys has about one hundred and fifty pupils, and one for girls is well attended; but the training is deficient in almost every respect, and many of the beautiful and ladylike women whom one meets do not even know how to read! The houses, which are neatness itself, are surrounded by gardens of fruit-trees, and the clear water from that exhaustless spring flows even through the streets in the summer time. The eastern mountain hides the sun as long as it dares in the morning, and in the afternoon the western peak wards off the heat. Here, as in cities so situated in Switzerland, that sad deformity, the goitre, is found, as well as asthma, caused by climbing the steep streets.

About sixteen years ago, the Bible in the modern tongue first found a welcome in a few homes and hearts. Muggerdich, a poor man, was the first Protestant. He was not known as such for a long time, as he had no companions. Now, his family is considered the most truly Christian and carefully trained in the place. Paris, one of his daughters, was in our school awhile,

and now Muggerdich is to send another daughter, a very lovely Christian girl. He has been quite a bookseller, of course without pay.

In 1870, Kapriel Agha and Harootune Agha became convinced of the truth, and often met to read the Bible and pray together, but did not separate them-



MOUNTAIN PASS IN EASTERN TURKEY.

selves from the old church. Alexan Agha joined them after awhile and their first thought was to employ a priest who should read the Bible, preach, and pray, without the rites and ceremonies of the old church to which they had been accustomed from childhood. They collected money for a school also, but soon found that their plan would not work; they must come out as Protest-

ants and they were advised by Protestants in other places to send to Harpoot for a preacher. The most suitable person was thought to be Mr. Mardiros Iknadosian, of this city, then in the Theological Seminary at Harpoot. The request was sealed and sent, Nikoghos Agha, one of the wealthiest men in the place, and now a prominent church member, putting his seal thereto and saying, "I am with you," though he did not leave the old church till six months later.

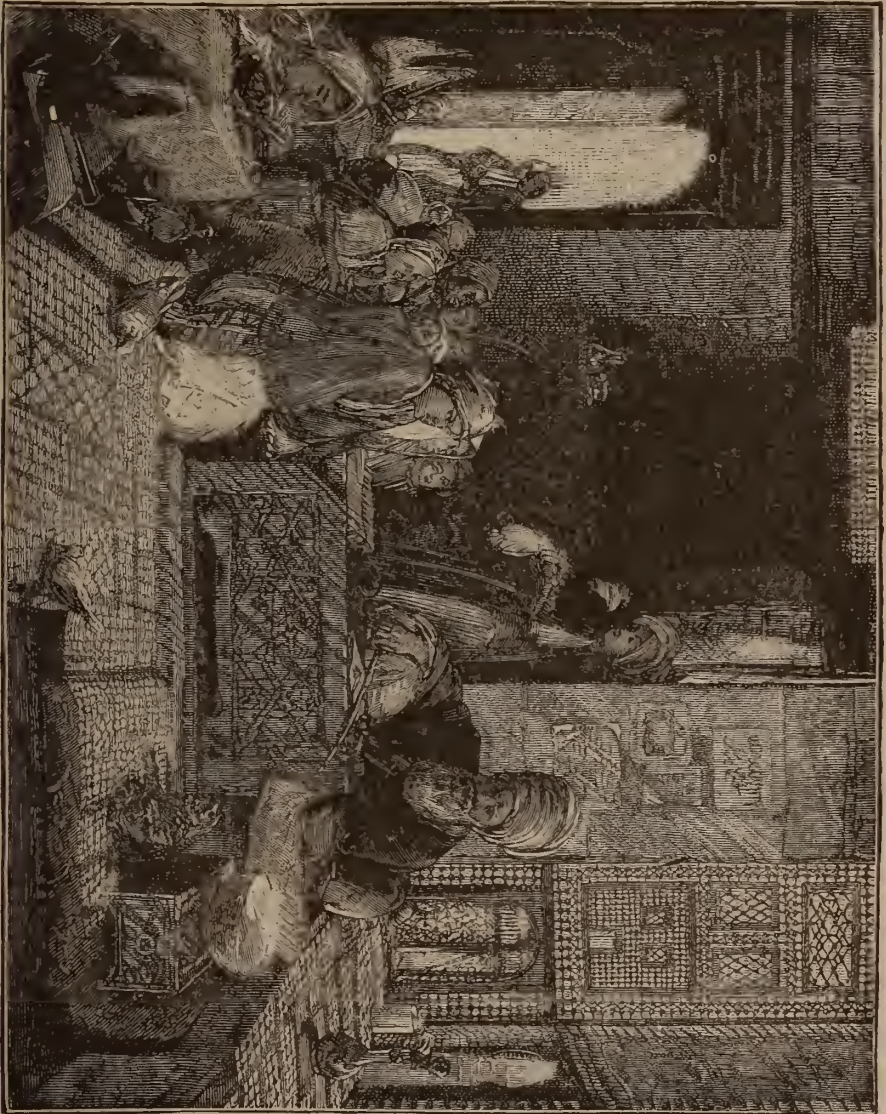
Three years now had passed since these brethren had become convinced of the truth, but, though they had borne much reproach, they had not separated wholly from the old Gregorian faith. One Sunday, it being a feast-day in the church, when their absence would be most noticeable, Kapriel Agha and Harootune Agha, each without knowing the decision of the other, determined not to attend the services that day or go to the Gregorian Church any more. The former came to the latter's house; each made known his decision; and they spent the day in prayer, conversation, and reading the Bible. They did not know any gospel hymns. People then commenced to call them "Protes," and a few who had joined them in searching the Scriptures and praying, now could not bear the reproach and turned back.

A church was formed, or rather thirteen members were received as a branch of the Arabkir Church. In 1873, this became a separate organization, with Mr. Mardiros Iknadosian as pastor. There was great earnestness in preaching the truth to individuals, and in learning to read. Old ladies with white hair, and spectacles on nose, pored over the primer, and learned with remarkable rapidity. I think that they are the most striking examples of diligence in this direction, of any women in our field.

Before the formation of the church, or about that time, there was bitter persecution, friends refusing to speak to relatives who had become Protestant, and even spitting upon them when meeting them in the street. One man was set upon in his own home and beaten severely. For three days he was obliged to hide in caves in the mountains. The most notable instance was the persecution of Harootune Agha and his family at the time of the death of their child, eight years of age. The Gregorians did not allow them to bury the body anywhere, not even in their own garden. The Turks offered a place in their burying-ground, but even this would not be permitted by the excited crowd who hated Protestantism. All the time that the body was in the house two other children were very ill. The mother, Gada Hatoon, said, in the anguish of her soul: "What shall I do if they also die?" But she remembers to this day the perfect peace and joy with which she went about the house at her work, and says, "It was wonderful!" They finally had to send the body to the village of Shepik, at least eight and one half hours distant, for burial, and on the road their enemies tried to bribe the muleteer to leave it half way, unburied, but he refused to do so mean an act.

The pastor has now gone to a professorship in Aintab College, but has left his mark on the congregation, and there are a number of young people fully capable of leading a prayer meeting, and three or four who fill the pulpit with great acceptance on the Sabbath. There are forty-five members in the

Protestant Church, six of whom have been lately received as the fruit of some special interest among the women during the week of prayer. Between eighty and one hundred persons form the average Sabbath attendance. The amount given last year by the people for pastor, schools, and benevolent objects, was



A TURK AT HOME.

some 7,970 piastres, or \$314, a large sum where money is worth so much more than it is in America.

The school is taught by a graduate from Aintab. It is not large, containing only thirty pupils, nor is the place suitable. The people will soon have to raise money for a new chapel and schools. They have no girls' school at present, for lack of a suitable teacher, which we hope soon to supply. I understand

that there are about forty Protestant families in the place, but the Bible is found in many other houses, and many are convinced of the truth but are kept back from receiving it, from regard for friends or their station in society. There are many infidels among the young men belonging to the Gregorian Church. The Protestant families are among the first and most influential in the place.

Many of the people were persuaded of the truth of the Bible by their little children who attended our Protestant school. One dear girl was observed to go regularly to a quiet corner in the house and pray most earnestly and tear-



A WATER WHEEL AND AQUEDUCT IN TURKEY.

fully for forgiveness and salvation. "If this is necessary for my little daughter, who scarcely knows what it is to sin, what is my duty?" reasoned the father, now the most upright and influential of the Protestants. This same little Mary grew to a lovely Christian womanhood, and was married to the only educated physician they have in the city, a devoted Christian, and graduate of Aintab Medical School. A few brief months of happiness only were granted them, and then by her patience and beautiful faith in all the trying sufferings of consumption, she preached the gospel to one and all as they had never heard it before.

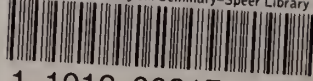
These Egin Christians have a sturdy piety. They "search the Scriptures," and are thoughtful and independent. Will you not pray that God will send his Holy Spirit with convicting power to make the souls about them willing to be saved?

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